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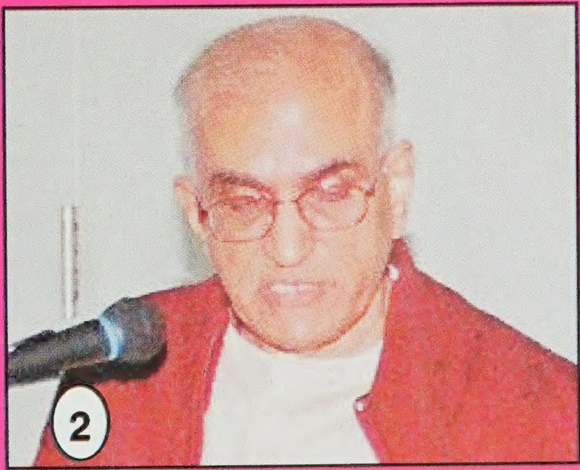
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CANADA YOGA VEDANTA ORGANIZATION
கனடா யோக வேதாந்த நிறுவனம்

கனடா - யோக வேதாந்த நிறுவனத்தினரால் கடந்த 02.03.2008 ஞாயிறன்று சுவாமி பரமாத்மானந்தாவின் "அக வாழ்வின் உயர் நிலை", மற்றும் "THE WAY OF LIFE" நூல்கள் வெளியீட்டு விழாவில் இடம் பெற்ற ஒரு சில காட்சிகள்



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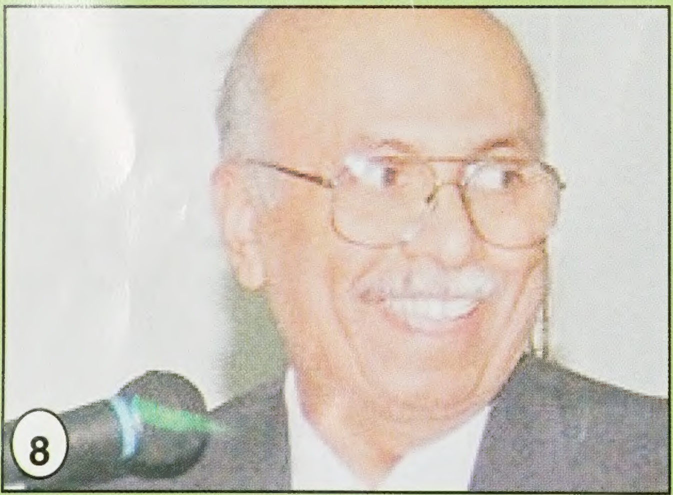
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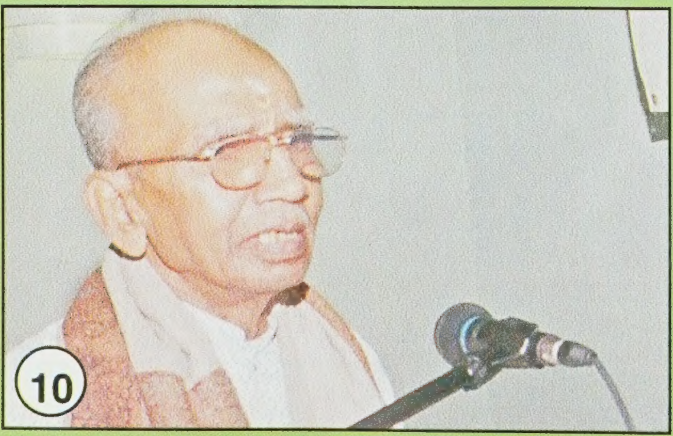














HARI OM Readers!

Thank You Readers for making our book-Release ceremony as a successful event. My profound Pranams to those who worked tirelessly without any specific instructions. Dedications of this type is the culmination of the spiritual teachings and its adherents in the divine gravitational pull of good-deeds!

Though the speakers find it little uneasy to open up the advaidic-vedanta monism to the audience who are used to fragmented thinking of mythology induced psyche. T hat is our profound duty to make them exposed to TRUTH gradually. Let us think about freeing ourselves from the material energy bound world.

There is a class of transcendentalists know as the impersonalists. Their solution for becoming free from all misery is to deny the existence of the self. If you don't exist, how can you be miserable? When there is nobody there to suffer, there is no suffering. Such a philosophy is an easy mental adjustment. But it's too easy. It is simply an imaginary mental adjustment and nothing more. It does not tally with reality. If I don't really exist, who then is under the illusion that he exists? This does not make sense.

If you really want to conquer over misery, you need to actually under-stand who you are, why are you suffering, and what is the means of permanently freeing yourself from all forms of suffering. In the final analysis, this material world is a miserable situation. Even though we may buttress ourselves with so many facilities such as family, friends, in-come, house, car, insurance, etc, the bottom line is that we can be ripped out of our so-called shelter at any minute without having even the foggiest idea of where we are heading according to the stringent laws of nature.

So if you want actual relief from the miseries of material existence, simply understand the clear truth that you are part of the expanded energy of the Supreme Person and that you exist unmistakably for the purpose of having a loving relationship with Him. If you will make this the central theme of your existence, that Supreme Person Who has unlimited names, Who is addressed by His most

intimate devotees as "LORD" will bless you with the supreme mercy of allowing you to become reinstated in your original relationship you had with Him before you fell into material existence. In this state of pure love you will experience that all of your heart's desires have become completely satisfied far, far beyond anything you could have hankered for in your wildest dreams.

People are wasting their time looking after body-related activities to the whole life. It is a pity that they even refuse to understand spirituality and they do not want to think about it. Fearing that the spirituality means to give up life's security and the family. These type of superstiousness in plenty of making their minds mockery!

Ponder it, Think of it, If needs growth enroll yourself with the CYVO at your earliest to prepare yourself for the transformation!

till the next issue,

With Love & Blessings!

Swami Paramatmananda.

Beyond the energy - a profile.

I'm beginning to think that all forms have life in them. The energy that forms solids, the energy that forms liquids, the energy that forms the body and the energy that forms the mind, of thought. The very cells in our bodies have intelligence in them. Intelligence and life and light are the same. Intelligence is in all forms of life, in all things. When I take a walk I look at the sidewalk and realize there is so much energy there to create a solid so that I may walk upon it. When you really look at it, at anything it all seems so miraculous. Why don't we look and feel these things more? Why not just keep looking, feeling, absorbing things? It's a simple thing. To look. To feel. When I look out my window from where I often am at the computer. If it is day time and sunny I look at the way the sunlight shines on things. Sometimes at night if I see the shadows of leaves in the room - it sometimes feels like there is substance there. The same substance in all things, it's a feeling rather than just a thing. I'm beginning to relax more. Working on diet, not just to lose weight but to let go of hunger, let go of fears, let go of all the things the mind wants to hang onto but does not need to. I am in a safe place to do that even though there is no such thing as a safe place. I have created that sort of space. It is ok as a temporary resort to living a more relaxed kind of living. A place that does not inhibit growth. This is fun.

Experientially there is only now. The past is a memory and the future is only imagined. That is a fact. Not for a clairvoyant or psychic. (and who's to say there are not bona fide psychics in the world?) I have twice had prophetic clairvoyant dreams, only about my own life and later experience, I have to admit,

which probably says a lot about me. But it does tell me that to say the future is only an imagined concept misses something of the actual truth. That is not what is pointed to. A future projected is not actual. This is not to deny that there is a chronology of events or time by the clock. The past as known or pictured is also of thought. This is not to deny the past. We speak of psychological time. There is inner purpose, to live as awareness that is timeless- presence. That presence is fundamental. The outer purpose of moving from known to known is secondary. So on a fundamental level the purpose is being, i.e. what is occurring. At the same time on the periphery, the purpose is to achieve a goal that is projected. If you walk across the room to get a book, the inner purpose of walking is just walking. The walking is sufficient in and of itself and is not a means to an end. When you get to the book and read it, the inner purpose is just the reading of the book- as timeless presence. You may get information from it that you may use. But in the reading there is being or presence which means the reading in and of itself is the purpose. So being is realized from moment to moment I do also find a kind of subtle physicalism at work in the whole "be here now" approach. 'Now' always somehow boils down to the brute physical; what Form is doing. There needs to be room in the Now for more than that.: When consciousness is occupied with thought, the belief is that to end thinking and projecting means to fall below the level of thought into the unconscious level of the physical. But where there is a more intense inner awareness of the physical, we discover that what we are physically is a subtle energy field connected to all phenomenal manifestations. So there is an energy field that awakens that has its own space that is independent of thought.

Awareness

How do you know there is no awareness "OF it"?

Because when there is just the bird song there is just the bird-song The moment there is only bird song - or sunset - or cars passing by and the noises from their motors - or all of that at once, happening simultaneously -- that is all there is. As soon as there is paying attention to it, being aware of it the me is back in action, the me being reaction to what is - and reaction comes from the old whereas the bird song or the sunset is always new. What choiceless or passive awareness is the same as no mind, this is mind is passive - the content "me" is passive and so no one is choicelessly or passively aware, or attentive. When no one is passively aware, there is only the other, no awareness.

It is the mind which is aware no? How can the mind be aware, let alone aware OF something when it's not even present in the game, the game being the fact, the other, the truth, what is, not what was (which is the content, called mind)? I just made an experiment. Mind was active, no words, but still active - looking around, highly attentive. It was there - I was there - I the mind - was there present, awake, aware, alert attentive, en garde -- the same way a hunter is attentive as he walks in the woods with his killing device, tracking down deer.

Mind was however not open to the other because it was revolving around itself. It was awake, it was quiet, and yet looking, and listening, observing. In other words - it was active - NOT passive. I say now that for as long as there is this observing, attention the other is not - because the other cannot be, there is no room or space for it - where I am, where the active mind is.

It was just realised. To stay in the hunting

area: as soon as a deer turns up - the focus changes, hunter eaves the stage - there is no more awareness, only the deer and perhaps a free meal - if a shot is fired from the killing device that the hunter is holding in his hands. Bottom line: when, if, the shot is fired, there is no attentive -of-deer-hunter firing it. There is only 1. deer, and perhaps 2. shot. There can not be attention and shooting at the same time.

DUALITY: :AN OUTLOOK

Have you ever considered what is duality?

If duality as the opposite exists at all? Are we together in this? We have been brought up by tradition, by education, by the books that there is duality, contradiction, man and woman, anger and not being angry, violence and non-violence and so on. So we have divided the whole of life into duality. Right? Go into it please. Is there such a thing as duality, is there an opposite, psychologically? Of course there is an opposite between man and woman, between daylight and darkness, sun-rise and sunset. You are tall, another is taller, somebody is fair and the other is not, one is more learned, the other is not. There is that physical duality, the opposites, dark hair, fair hair, the beautiful and the ugly. Now psychologically, inwardly, is there an opposite? Right? Your tradition says there is. Books have been written about it: it's only the liberated are free from duality - which is such utter nonsense. Sorry.

You and I can look at this problem very simply - simply, not with all the complications of philosophers. There is duality outwardly, but inwardly, psychologically, inside the skin there is only one thing: anger. And when you say, I must not be angry, it becomes duality - right - the ideal which thought has projected, thought has structured from the pain it has. Right? So there is only that fact, like violence is a fact, non-violence is non-fact. So why do we give such importance to non-fact which then becomes the dual, the opposite. Are you following all this? Give a little, if you are not too tired, give a little attention to what is being said, because we are caught in this ugly business of duality which means choice, to choose between the two.

So we are questioning, you and I whether there is an opposite, psychologically, in anything at all. There is violence. Right? You are angry, we hate, we dislike. That is a fact. But to invent a non-fact like non-violence, you must like people and so on and so on, is just unreal, therefore there is only the fact. And fact has no opposite. I wonder if you capture this. So when we live with fact then there is no conflict involved. Have you understood anything of this? Because our whole condition is based on duality: I am this, I must not be that; I am a coward, I must be brave; I am ignorant - ignorant not about books and all that -ignorant about myself, but I must learn this. We are caught up in this. And we are saying there is no opposite psychologically at all, actually. The opposite is structured, or put together by thought to escape from the actual: I am violent - that's actual - but I have been told, there have been great many people telling me that I must be non-violent. So the non-violent is totally unreal, because I am violent. But if I remain with the actuality then I can do something about it, or not do anything about it, not to pretend. To pursue the ideal of non-violence is just playing games with yourself. While you are pursuing violence you are actually violent - you can see it in this country, for god's sake. So we are saying there is no psychological opposite. There is only `what is'. And if you understand that then the conflict of duality, does it exist at all. Right?

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Kundalini , Samadhi & Christianity

Christian cultivation and samadhi cultivation in various scriptures:

When people refer to the fact that kundalini "burns," they're actually referring to the preliminary friction encountered when the body's chi channels first try to open up. Properly speaking, this isn't kundalini at all. Rather, it's really just a manifestation of friction as the chi moves through obstructed chi channels, and the process can be compared to an internal infection. For instance, this is what the Japanese scientist, Hiroshi Motoyama, experienced after several months of pranayama practice that served to "ignite" the kundalini, or "ascending" chi:

"During continued practice, I began to notice some new sensations. I had an itchy feeling at the coccyx, a tingling feeling on the forehead and at the top of the head, and a feverish sensation in the lower abdomen. I could hear a sound something like the buzzing of bees around the coccyx. In ordinary daily life my sense of smell became so sensitive [because the olfactory chi mai were opening and attendant nerves being stimulated] that I could not endure offensive odours. These conditions continued for two or three months. One day, when I was meditating before the altar as usual, I felt particularly feverish in the lower abdomen and saw there was a round blackish-red light like a ball of fire about to explode in the midst of a white vapour. Suddenly, an incredible power rushed through my spine to the top of the head and, though it lasted only a second or two, my body levitated off the floor a few centimeters. I was terrified. My whole body was burning, and a severe headache prevented me from doing anything all day."

Because this is a nondenominational phenomenon, quite a few Christian mystics have described their experiences with this preliminary stage of chi mai purification. Richard Rolle, the fourteenth century English "Hermit of Hampole," is the Christian contemplative most often associated with the kundalini phenomenon, which he personally termed the "fire of love" and associated with excess religious coloring.

This fixation on a religious interpretation along with excessive emotions is the problem which has plagued Christian cultivation just as an over-emphasis on cultivating the physical form has plagued the form-based cultivation schools of yoga, Taoism and Tibetan Buddhism. Nevertheless, Rolle correctly noted that kundalini cultivation was involved with cultivating mental emptiness, for he wrote "I have found that to love Christ above all else will involve three things: warmth and song and sweetness. And these three, as I know from personal experience, cannot exist for long without there being great quiet." [Note that-a Christian talking about empty mind again.]

Rolle reported of his own kundalini experiences saying,

"*It was real warmth, too, and it felt as if it were actually on fire. I was astonished at the way the heat surged up, and how this new sensation brought great and unexpected comfort. I had to keep feeling my breast to make sure there was no physical reason for it! But once I realized that it came entirely from within, that this fire of love had no cause, material or sinful, but was the gift of my Maker, I was absolutely delighted, and wanted my love to be even greater. ... If we put our finger near a fire we feel the heat; in much the same way a soul on fire with love feels, I say, a genuine warmth.*"

The Polish Catholic nun, Sister Maria Faustina also wrote of her own kundalini experiences,

saying, "I was all afire, but without burning up *... I felt some kind of fire in my heart ... I was so enveloped in the great interior fire of God's love ... I feel I am all aflame. ... Today, a living flame of divine love entered my soul.*"
These, too, she also associated with the wordlessness of silence, which is how one cultivates the Stage of Warming practice.

Naturally, Rolle and Faustina were not the only Christian contemplatives who wrote of the kundalini phenomena associated with the Warming stage of the path, which is the first tier of transformation in the Stage of Intensified Preparatory Practices.

Fire, warmth and heat - often interpreted as mystical love, divine warmth, or incendium amoris - was also reported by Macarius, Symeon the New Theologian, Theophan the Recluse, Augustine, Bernard of Clairvaux, Hildegard of Bingen, John Tauler, Angela of Foligno, Catherine of Genoa, Francisco de Osuna, Margery Kempe, Marie of the Incarnation, Madame Guyon, George Fox, William Law, and even Blaise Pascal. It's such a rudimentary stage of the path that its common occurrence often goes without mention.

When the real kundalini arises, a cultivator should try to keep away from food and any thoughts that might transform into sexual desire. They shouldn't try to match any thoughts with their body when sexual desires arise, but should strive to remain pure like a newborn baby. If they eat overly nutritious foods or nutritional supplements at this time, they're likely to overly stimulate themselves leading to sexual excess and all sorts of other problems. In Chinese history, various Tao school practitioners, as well as kings and high officials, made this same mistake in the past, and shortened their life spans as a result.

As the Taoist Classic, The Secrets of Cultivating Essential Nature and Eternal Life (Hsin Ming Fa Chueh Ming Chih), explained regarding sexual desires:

"When the eyes see the opposite sex thereby giving rise to (evil) thoughts, the heart moves in sympathy and arouses the genital organ, if the practiser then tries to gather the alchemical agent, the impure generative fluid will produce an illusory agent. This illusory agent is likened to a football which, being kicked continuously, will lose air and shrink. Likewise as thoughts increase the evil fire which becomes more intense, the genital organ will be aroused more frequently. If you wrongly think that the alchemical agent is being produced and strive to gather it, your efforts will be sterile, and you will only harm yourself. Your body seems to be strong (so long as this evil fire lasts) but your health suffers from the consequences and will really decline. Frequent arousal of sexual desire is likened to putting straw on the head while going to extinguish a big fire; you will only injure your own body, and will not only fail to achieve immortality but will also run the risk of shortening your life."

Sexual desire is something to stay away from at this stage of cultivation because of the retrogressing and damage it can cause. So any stimulating foods that might arouse sexual desire should be avoided such as onions, garlic and leeks. Rather than eat too much food, a person at this stage should also just drink water and perhaps their first morning urine. After they've gone without food for many days and cleaned their entire body and intestines, then they can switch to a different sort of Taoist practice if they like.

As to the earth element of our body, the earth element corresponds to the densest parts of our physical structure such as our bones, hair, nails and teeth. Finally, the space element refers to all the intracellular spaces in the body, as well as the much larger empty spaces that separate our joints and internal organs. Together these five elements are said

to compose everything there is concerning our physical structure.

During the process of spiritual cultivation, you already know that the physical body will undergo tremendous transformations. These various transformations represent physical purifications that correspond to the progress you make in spiritual development. If you achieve these transformations you're making progress, and if you don't achieve these transformations then you haven't yet reached that particular stage of spiritual attainment. Read that again: if you achieve these physical transformations then you've reached that stage of spiritual progress, and if you haven't experienced or achieved these transformations, then you haven't reached that corresponding degree of spiritual advancement.

Now the list of Christian spiritual phenomena, from ardent religious practitioners, doesn't just include kundalini. It also includes visions, the reading of another's thoughts, incendium amoris [kundalini heat], stigmata, bilocation [yang shen emanations], levitation, compenetration of bodies, bodily incombustibility, inedia [the body becomes full of chi], bodily incorruptibility [the mai have been transformed], locutions, and so on.

So here we have a typical Western spiritual tradition, yet its listing of possible cultivation gong-fu acknowledges the very same phenomena experienced by practitioners of Eastern spiritual schools.

Why?

Because progress on the spiritual path is nondenominational. Over and over again I must tell people that their religion is not ultimate or unique in terms of the stages of gong-fu achieved through spiritual. To think otherwise is simply ignorance or arrogance, and most usually prejudice.

Whether for the East or West, the various stages of spiritual attainment are the same. Since we are all human beings, how could they be different? A perfect example is the heat phenomenon involved with the purification of the chi channels, related to the "kundalini" of yoga, "clumsy fire" of Taoism, and "tumo heat" of Tibetan Buddhism. Everyone experiences some degree of this purifying (frictional) heat when their chi channels undergo a particular stage in the purifying process. That's why the Catholic saint Philip Neri often felt the heat throughout his entire body:

"(I)t sometimes extended over his whole body, and for all his age, thinness and spare diet, in the coldest days of winter it was necessary, even in the midst of the night, to open the windows, to cool the bed, to fan him while in bed, and in various ways to moderate the great heat. Sometimes it burned his throat, and in all his medicines something cooling was generally mixed to relieve him. Cardinal Crescenzi said that sometimes when he touched his hand, it burned as if the saint was suffering from a raging fever.

Even in winter he almost always had his clothes open from the girdle upwards, and sometimes when they told him to fasten them lest he should do himself some injury, he used to say he really could not because of the excessive heat he felt. One day, at Rome, when a great quantity of snow had fallen, he was walking in the streets with his cassock unbuttoned; and when some of his penitents who were with him were hardly able to endure the cold, he laughed at them and said it was a shame for young men to feel cold when old men did not."

The Christian nun, Abbess Hildegard of Bingen, also reported her experience when her own chi channels started to become purified through the arising of kundalini. Naturally she clothed her understanding of the phenomenon in Christian religious terms, which is what everyone does, but it was chi

channel purification nonetheless:

"When I was forty-two years and seven months old, Heaven was opened and a fiery light of exceeding brilliance came and permeated my whole brain, and inflamed my whole heart and whole breast, not like a burning but like a warming flame, as the sun warms everything with its rays touch. And immediately I knew the meaning of the exposition of the Scriptures though I did not have the interpretation of the words or their texts or the division of syllables or the knowledge of cases or tenses."

The same physical phenomena appear across different schools because spiritual cultivation is actually human being science, and thus these experiences are a nondenominational affair. If you cultivate then you'll experience these phenomena no matter what your spiritual school or religion. However, if you don't cultivate then you'll never experience these things at all, and neither will you genuinely climb the ranks of true spirituality. If the phenomena don't appear, it's not that they don't exist. Rather, it's because your cultivation is wrong or just isn't good enough, or hasn't reached that stage of transformation.

The principle to recognize is that these effects are nondenominational, and so they're due to the process of cultivation rather than to one's membership in any particular sect or religion. Practice and then accomplishment in spiritual cultivation is the important factor, not the fact that you belong to some specific religious group. How would that accord with the stated claim that "we're all God's creatures"?

People have such ridiculous notions, and it's all because they have no gongfu AND no degree of transcendental wisdom.

The commonality of spiritual progress available to anyone-even those who do not follow a sanctioned established religious trail--is the truth even if a religious group claims some particular position of pre-eminence. Furthermore, accomplishment in spiritual cultivation occurs no matter what one's religious school because the basic principles of spiritual practice are the same across the world's spiritual traditions, and the schools commonly borrow the same practices from one another and simply clothe them in their own local traditions.

This is what you should expect from the spiritual traditions, for this is how the world works. The task today is not to turn a Christian into a Buddhist or a Jew into a Hindu, for that will never happen. The task is to help the members of each religious group rediscover the true path, principles and practices of spiritual cultivation we're revealing that are already inherent within their own religious borders. Then they won't be fighting the truth of spiritual cultivation, which is to the great disservice of their adherents and mankind.

If such teachings are found lacking in a particular religious tradition, then it's up to compassionate, wisdom filled leaders in those traditions to use skillful means to create new vehicles to embody these principles, for that's what spiritual progress and evolution are about. This is what it means to work for the greater good.

For instance, let's take the stages of Samadhi. We just talked about kundalini, and the next stage of achievement is Samadhi. Kundalini cultivation DOES NOT guarantee correct Samadhi or Samadhi at all. Having attained Samadhi does not guarantee morality either, so I always warn people to beware of "masters" from poor countries who come to rich countries accumulating tremendous sums of money. Anyway, on to the topic of samadhi in Christianity, once again just to show you it's a nondenominational thing.

Since the lower dhyana attainments are the easiest samadhi to reach and since the dhy-

ana represent the “common techniques” or shared (nondenominational) stages of the cultivation path, we can easily cite a number of Westerners who did attain some definite samadhi experiences. The descriptions of these attainments perfectly match with the traditional outlines set forth from the Eastern traditions, and so it’s easy to see how the experiences from different schools perfectly match with one another.

For instance, Christianity’s Saint Teresa called one of her stages of mystical experience (“union mystica”) the “orison of union,” and at a glance we can see that its description indicates a definite dhyana attainment:

“In the orison of union, the soul is fully awake as regards God [in samadhi the mind retains complete and open wakeful awareness], but wholly asleep as regards things of this world and in respect of herself. During the short time the union lasts [due to lower attainments, she couldn’t make her samadhi continuous], she is as it were deprived of every feeling, and even if she would, she could not think of any single thing. Thus she needs to employ no artifice to arrest the use of her understanding [the sixth consciousness is settled]: it remains so stricken with inactivity that she neither knows what she loves, nor in what manner she loves, nor what she wills. In short, she is utterly dead to the things of the world and lives solely in God. … I do not even know whether in this state she has enough life left to breathe [a state of breath cessation]. It seems to me she has not; or at least if she does breathe, she is unaware of it. Her intellect would fain understand something of what is going on within her, but it has so little force now that it can act in no way whatsoever.”

Another example of the nondenominationality of the samadhi experience are the spiritual attainments of Saint John of the Cross. He called the dhyana attainments a “union of love” attained through a method of “dark contemplation” wherein you wrest your personal thoughts and feelings from the soul, separating yourself from them so that you’ve banished mental discrimination. Sound familiar? In Saint John of the Cross’s teachings, you therefore become “dark” in the sense that you had to give up clinging to your normal discrimination thinking and realize emptiness.

You can also became “dark” because you had to give up your typical egotistical attachments. At times, of course, the metaphors of darkness, clouds or fog can be used to suggest the elimination of discursive thinking as well as the obscurity of intellectual knowledge in blocking direct knowing of the divine (original nature).

When a spiritual school does not have a clear set of cultivation stages and terminology worked out, as is the case with Christianity and most other western religions, or when cultivation descriptions are infused with too much religious coloring, at times the exact meaning of the teachings remains unclear.

The Cloud of Unknowing, which is another early Christian work, explained it another way:

“Do not think that because I call it a ‘darkness’ or a ‘cloud’ it is the sort of cloud you see in the sky, or the kind of darkness you know at home when the light is out. That kind of darkness or cloud you can picture in your mind’s eye in the height of summer, just as in the depth of a winter’s night you can picture a clear and shining light. I do not mean this at all. By ‘darkness’ I mean ‘a lack of knowing’-just as anything that you do not know or may have forgotten may be said to be ‘dark’ to you, for you cannot see it with your inward eye. For this reason it is called ‘a cloud’, not of the sky, of course, but ‘of unknowing’, a cloud of unknowing between you and your God.”

The Cloud of Unknowing also talks of various methods for entering samadhi that are framed,

as to be expected, in traditional Christian attire. "Think of nothing but God himself so that nothing will work in your mind or in your will but only God himself. You must then do whatever will help you to forget all the beings [external forms] whom God has created, and all their works":

See to it that there is nothing at work in your mind or will but only God. Try to suppress all knowledge and feeling of anything less than God, and trample it down deep under the cloud of forgetting. You must understand that in this business you are to forget not only all other things than yourself (and their doings-and your own!). But to forget also yourself, and even the things you have done for the sake of God.

This, too, is our standard form of emptiness meditation practice although the description is phrased in the appropriate Christian religious attire. In the Cloud of Unknowing you are also told to "surrender yourself to God, so that you do not admit even a single selfish thought which is your own," whereas Dionysius the Areopagite instructed us on the way to cultivate samadhi as follows:

"Exercise yourself unceasingly in mystical contemplation; abandon feelings; renounce intellectual activities; reject all that belongs to the perceptible and the intelligible; strip yourself totally of non-being and being and lift yourself as far as you are able to the point of being united in unknowing with him who is beyond all being and all knowledge. For it is by passing beyond everything, yourself included, irresistibly and completely, that you will be exalted in pure ecstasy right up to the dark splendour of the divine Superessence, after having abandoned all, and stripped yourself of everything."

It was therefore through such means of cultivation practice, and through other Christian methods such as continuous "vocal prayer" (equivalent to Hindu mantra or japa practice), the visualization practices recommended by Saint Ignatius (similar to Tibetan visualization methods), or the "prayer of quiet" and "sleep of the faculties" methods recommended by Teresa of Avila, that most Christian saints learned how to enter samadhi. Certainly when we examine the Christian tradition of the Desert Fathers, and the spiritual exercises practiced by many of the monastics, we find the same conclusions.

In his own work, Fihi ma fihi, Rumi wrote of prayer as a spiritual practice, saying,

"Prayer does not consist in forms alone. ... Prayer is the drowning and unconsciousness of the soul [emptiness cultivation], so that all these forms remain without. At that time there is no room even for Gabriel, who is pure spirit. One may say that the man who prays in this fashion is exempt from all religious obligations, since he is deprived of his reason [as Hinduism states, the only true puja or worship is samadhi]. Absorption in the Divine Unity is the soul of prayer."

These are the standard techniques of spiritual cultivation regardless of the religious tradition one follows. From these examples it's also easy to prove that the basic methods of spiritual cultivation are commonly shared across all the world's various traditions because they all follow the same common principles of practice. For instance, in following these techniques of spiritual practice, Saint John of the Cross was able to describe his own spiritual experiences as follows:

"We receive this mystical knowledge of God clothed in none of the kinds of images, in none of the sensible representations, which our mind makes use of in other circumstances [the samadhi experience is beyond the ideational, discriminative consciousness]. Accordingly in this knowledge, since the senses and the imagination are not employed, we get nei-

ther form nor impression, nor can we give any account or furnish any likeness, although the mysterious and sweet- tasting wisdom comes home so clearly to the inmost parts of our soul [one withdraws from their thoughts and senses, but still has the inner experience of samadhi]. Fancy a man seeing a certain kind of thing for the first time in his life. He can understand it, use and enjoy it, but he cannot apply a name to it, nor communicate any idea of it, even though all the while it be a mere thing of sense. How much greater will be his powerlessness when it goes beyond the senses! This is the peculiarity of the divine language. The more infused, intimate, spiritual, and supersensible it is, the more does it exceed the senses, both inner and outer, and impose silence upon them. ... The soul then feels as if placed in a vast and profound solitude, to which no created thing has access, in an immense and boundless desert, [a] desert the more delicious the more solitary it is."

Don't immediately make the mistake of concluding that such descriptions are indeed the first or second dhyana, as these samadhi realms are not the easiest thing to reach. In fact, most "masters" you may meet haven't really achieved even the true first dhyana attainment. Rather, most have simply cultivated concentration achievements and can therefore enter states that reach toward the first or second dhyana in resemblance, but their cultivation practice is "off " in the sense that you can't say they've really accessed the genuine degree of these levels of attainment. For instance, in the real first dhyana attainment you'll be free of sexual desire, but most masters will still feel the vestiges of sexual desire.

Thus we must recognize that it is truly rare to find individuals who've truly achieved these states, and because of all the different descriptive schemes people use to describe their spiritual experiences, we can't just assume that an experience which sounds like the first or second dhyana is truly the first or second dhyana. As I've often stated, many times it's just a much lower, fractional stage of attainment, or simply a semblance dharma phenomenon.

* *

I hope that sheds some light on things, namely everyone who cultivates correctly experiences the purification of the body (kundalini, chi channels opening, harmonization of the four elements or however you want to word it) at the early stages of the path. Then, if lucky, samadhi. And the description of samadhi -- take a look! -- a quiet mind, namely EMPTINESS meditation. Christian, Jew, Moslem, Jain, Buddhist, Taoist, Hindu, it's all the same stages ... but you clothe what you learn in words appropriate to that tradition.

The common method -- emptiness cultivation, silence of the mind, absence of discriminatory thoughts, disappearance of the ego (which spins thoughts), etc.

Same old story.

The Jewish prophets in the Bible were no different. They cultivated, though today we don't know exactly what methods they used, some achieved samadhi and gongfu (kung-fu) if they were lucky, some reached higher stages than others (the Biblical prophets weren't all at the same level of achievement), and they used their wisdom to guide people saying that instructions were coming from God.

See how it works? No one is "selected" -- you select yourself by your own personal hard work at cultivation. If you cultivate you get "grace", if not you get nothing. "Grace" is simply a loose term that refers to a stage of cultivation achievement. Because the term is too loose, that's why we usually use Eastern terms in our discussions.

Secondly, know that people achieve different stages of cultivation; if you don't achieve a particular stage that does not mean it doesn't exist. Rather, it means your cultivation isn't

high enough yet. Period. Many we claim are enlightened just have samadhi.

If you can understand these points, you understand a LOT and are better than 99% of the people out there. The point is, YES, Christianity also has the same stages of cultivation and same practices. I could have listed dozens more quotes to prove it but we're running out of space.

Enjoy,

Swami.

Reverse Aging Through pH Balancing

One of the most compelling recent discoveries is the role of pH balance as an anti-aging, weight balancing and disease management technique. You will be astonished to realize the broad ramifications of an overly acidic condition in the body.

The next few paragraphs are going to open your eyes to both the realities of pH body imbalance AND the sense of urgency for you to act NOW if this information seems to apply to you. You can, with this guide sheet, reverse your accelerated aging schedule yourself at home -- with some simple, fast acting and inexpensive procedures.

Recent research has shown that if you have an acidic pH balance as indicated by the signs and symptoms listed below, you are a poor candidate for becoming younger looking and more trim until you can create a neutral pH balance in your system.
Signs and symptoms of an acidic pH balance include: excessive fatigue; weak kidney; easy weight gain; excessive stress; reluctant weight loss; constipation; aches, pains, headaches, malaise; proneness to catching colds; mental confusion and/or lack of clear thinking Dr.Ted Morter, Jr., a foremost pH expert of our time, says, "The paradox of protein is that it's not only essential but also potentially health destroying." Imagine that! While adequate protein is vital for your health cells, when your cells become overburdened with protein they may become toxic and acidic.

Tips for optimal pH balancing:

- Manage stress more effectively!
- Cleanse your body systems
- Drink 8 or more glasses (12 oz.) of pure and alkaline water daily.
- Get plenty of greens, or take a green food supplement daily.
- Eat an alkaline-producing diet.
- If you are really acidic, increase your intake of alkaline minerals.

Body Builders Note: The odor of ammonia in urine is a strong signal that the body is desperately in need of organic sodium AND that protein intake must be diminished. (When sodium is in short supply, calcium is leached from bones, lost in urine elimination and results in bone density loss with osteoporosis the result. When you successfully bring your body to the ideal pH range, (7.0 when measuring you saliva upon rising in the morning, before eating or drinking anything) you will have much more natural vitality, better metabolism, and fewer internal/external signs of aging.

If you suspect that your daily habits are preventing your optimal pH balance, one of the most dramatic and predictable ways to quickly reverse your pH to an alkaline direction is by changing your diet radically to include lots of fresh vegetables daily.



LESSONS FROM THE SHADOWS

"Everyone carries a Shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. One does not become enlightened by imagining figures of light, but by making the darkness conscious." --Jung

For most people, a shadow is easy to visualize. You're walking down the street on a sunny day, and it follows you, mimicking your every move. You raise your arm and it copies you. You lift your leg, it will lift its leg. Shadows are fun to play with. You can chase them, try to hide from them and control their every move. But there's another type of personal shadow that most people try to avoid. This shadow is more than a reflection on the ground beside you. This is the shadow that lives inside. It only comes out to play when it wants to, and rather than you being the one in control, it wants to dictate your every move, thought, and emotional reaction. Your inner shadow-self is a trickster and it loves to take control and tell you how to live your life. Instead of avoiding it or trying to keep it hidden deep inside, the shadow needs to be brought out and dealt with. It doesn't like confrontation with itself. Looking in the mirror is not one of its strong suits.

So what does the inner shadow-self want? Why does it do the things it does? How does it control you and make you live and react in ways that sometimes surprise you? How many times have you reacted to a situation and later asked yourself, "Where did that come from?" Or have to explain yourself by saying, "I don't know what came over me! I usually don't act that way." But if you're honest with yourself, you will notice that you have, many times, reacted in the same manner. The shadow likes routine. It likes to keep things the way they are and when you try to change its programming, it will put up a fight.

There are a number of methods you can use to bring your shadow-self out into the open so you can get a good look at what's really controlling you...

Don't Avoid It

Don't be afraid of your shadow-self. It's a part of you. Whether you want to believe it or not, you created it. Many will argue that the circumstances of life created the inner shadow-self, but since you are always in control of your own emotional reactions, you are the one who created and currently feeds your shadow. The shadow likes to live in the past. That is where it gets its emotional feeding and that is where you get your emotional reactions. Until you begin reacting in a different manner to emotional situations, your shadow will enjoy playing out the same scenario over and over again. It thinks it's doing you a favour. But if your shadow is still working under negative influences, it's only hindering your personal growth. There is a healthy inner shadow-self and an unhealthy inner shadow-self. Learn to recognize the difference. You'll be able to tell by the way it makes you feel. Pay attention to your emotional reactions.

Make Peace With Your Past

Yeah, I know, easier said than done. But when you can make peace with your past, you can reprogram your inner shadow to react in a different way. You no longer have to be afraid of what it's feeding you, because you are literally making peace with that shadow part of yourself that requires healing. This will not happen overnight, so give yourself some time to heal. Sometimes baby steps are necessary to peel off all the layers and see what's there. I know it's hard, but keep peeling. As you peel each painful layer, come to terms with it. Confront it. Let it know it no longer has any control over you. Let it know that you control this area of thinking and you no longer wish to react as you did in the past. Remember, it will put up

a fight, just stay with it. Be patient and loving with your shadow, after all, it's a part of you. Become friends with it. When you stop fighting it (fighting yourself) you begin to heal.

Identify Emotional Reactions

This is especially important for the emotional reactions to past experiences, because this is where your shadow gets its programming. Find the link in your past to your present way of thinking and the patterns its created. Look at situations where you always react the same way. This will help you identify where you need to make changes.

Let Go of Expectations

What kind of expectations did you have in the past? This includes yourself as well as others. Were those expectations met? If not, how did that affect you? Did it create trust issues? Did it lower your self-esteem? How can you pick yourself up now, so those negative past experiences no longer have that control over you? How can you change your expectations of yourself and others and bring it to a healthy level? Your shadow has expectations too, so make sure you give it a solid foundation based on what's real. There will be times in your life where YOU will have to depend on YOU. That's part of the plan. You can't learn if everyone else does the work for you. Ask yourself how and why you express love and commitment the way you do. What are your expectations there? How do you EXPECT people to love you? When does commitment become a ball and chain?

Quit Acting Impulsively

How often do you act without thinking? When you do this, you're acting on a programmed response. You didn't even have to think about it; it simply happened. How have those actions served you in the past? Did you benefit from them? How can you change that so you program yourself to think before you act? Start telling yourself you're not going to make any decisions without stopping and thinking for at least 30 seconds. If you're angry, this will give you time to cool off. If you're scared, it will give you time to rationalize your fears. Start allowing yourself time to think things through. There are very few circumstances in life that require an immediate decision, although your shadow enjoys making you feel differently.

Don't Dwell on Past Mistakes and Regrets

Instead of dwelling on mistakes and regrets from the past, reflect on them. Allow them to pass through your mind and incorporate the lesson into your present and future. What did you learn from them and are you still stuck in the same cycle of negative behavioural patterns? Everyone makes mistakes and has regret about the way they handled a situation. Just don't carry that guilt with you. Forgive yourself and move forward, taking the lesson with you so you don't repeat it. Your shadow doesn't like it when it can't rely on past mistakes to bully you.

Walk Away From the Past So You Can Move Into the Future

You won't be able to walk away from a painful past if you aren't willing to let go and move into the future. What do you need to walk away from? How are you chaining yourself to your own negative programmed responses? What's holding you back, other than yourself? It's alright to look at a situation in your life and decide to move away from it. You have the free will to make any decisions you want in life...it is, after all, your life. Have the courage to do what's best for you, without allowing your shadow-self to make the decisions.

Deal With Abandonment, Vulnerability and Rejection Issues

Everyone has dealt with issues of abandonment and rejection. No one is immune to it. At some point in your life, it will present itself. Realize that you are not alone and that it may be a blessing that a certain situation did not work out. Do not allow it to undermine your self-esteem. It's alright to feel vulnerable, just don't allow it to take over your life. Look at situations from the past that have caused this way of thinking and heal them. You are stronger than you think as long as you don't fall into victim mode...and the shadow loves to be in victim mode.

Build Your Self-Esteem

Don't judge yourself based on someone else's opinion and stop blaming others for how you feel. You're responsible for your own emotional reactions. That doesn't mean situations won't upset you, but you can control how you react to them. Eliminate self-doubt and build your self-esteem so it functions at a healthy level. Only you know your true heart, so don't allow someone else to tell you how to feel. Your shadow will latch onto this and use it against you.

Prepare For Change

Identify ways that you can prepare yourself for the changes you want to make. How can you bring your inner shadow-self forward and give it voice? If you are willing to give it a voice, you have to be willing to listen to what it has to say. That's the important part. Your shadows are trying to speak to you everyday, you just aren't listening. If you were, the changes you need would already be taking place. Allow your shadow to speak and heal itself. Again, this is a part of you. So think of it as giving yourself a voice. Start a shadow journal. Allow yourself to write anything in this journal that assists in your healing. No one has to see it but you.

Project Into the Future

Where do you want to be five years from now? How can you make changes in your programmed responses to take you there? Imagine what it will be like and live it as though it's happening right now. This is how you will change the programming. Start acting now. Pretend if you have to. Imagine you're playing a role in a movie and you have to ACT like a character that has exactly what you're working toward. How does this character act? What do they do to make the part realistic? How do they react to things? By pretending, you're actually moving toward the person you want to be because your mind doesn't know you're acting. It will respond to what you feed it emotionally. It doesn't know how to do anything else. That's how people win Oscars. So clear a spot on your shelf. What do you want to become? What kind of emotional projection will it take to get yourself there? Your shadow's a good actor, so bring it along. Just make sure it isn't dictating all the lines.

"Who Am I" Exercise

When I was in Priest training, we did an exercise called, "Who Am I?" Out of everything I learned, this lesson sticks with me the most. It's intense and you will have to dig deep. This is not an easy exercise, but you will learn things about yourself that you never realized were there. Issues and feelings that have been bottled up will be released, allowing you to take a good look at your shadow and how it controls your thinking and daily responses.

You will need a partner who's willing to sit with you for 30 minutes. This should be someone who will not judge you based on what you say. They are there to support you and assist in your healing. Choose someone you can be comfortable with, because you may break down and cry. This is good, it means you're releasing.

Choose a place where you and your partner

can sit for a full half-hour and be comfortable. Face each other and hold hands. Many individuals aren't comfortable with holding hands, but during this exercise it's important to maintain human contact. You also need to keep constant eye contact. This isn't easy either, but try to hold it and use your partner for support. Your partner will start you off by asking you, "Who are you?" You will simply answer the question. At first, this is going to seem easy, but when you finish with your first set of thoughts and pause, your partner needs to ask it again. "Who are you?" After the first few minutes, this question will become difficult to answer.

Remember to allow anything that comes into your mind to be released. You may find yourself wanting to say things that you aren't comfortable with. Say them anyway.

Every time you pause, your partner needs to repeat the question. Once in a while, they can ask, "What flows through you?" instead. This may help get you back on track and move your energy in another direction. It may help open your mind to another area that needs releasing. But they need to come back to the "Who are you?" question. Continue this for a full 30 minutes. It will seem like an eternity and you will be physically and emotionally exhausted when you are done. You may experience some intense dreaming that night as well, as your mind continues to release issues you've been holding onto. Remember, it's alright to cry, so if you feel tears coming, don't hold them back. Allow the release.

Because you're holding hands and maintaining eye contact during this exercise, your partner will most likely experience an emotional heaviness afterward. This is normal, as you've spent the last half-hour passing your energy to them. Make sure you choose someone who understands this and has the ability to release "your" stuff and not hold onto it. This is important!

Learning from your shadow takes a conscious effort. You have to become aware of every thought and reaction that flows through you. This is exhausting work, but if you want to heal the shadow parts of yourself, it's worth it. Your shadow-self will kick and scream, saying it doesn't want to change. It will mess with your self-esteem and try to keep you locked in your programmed, victim mode. It's up to you to move away from that and write a new script. You're the writer, director, actor, editor and producer of your life's work. So allow yourself the best possible lighting and environment. Only you know how you can truly shine!

Remember to clear a spot on that shelf!

WHAT IS SEXUAL PLEASURE IN YOUR VIEW?

=SABESAN,MISISSAUGA=

In the modern post-sexual revolution era, unrestricted sex pleasure is considered to be the platform of enjoyment. It is thought that the more you can stimulate your genitals, the more of a happy and fulfilled person you will be. But this philosophy grossly ignores the basic fact of life that we are not these bodies. If we focus our energies on trying to enjoy life by giving pleasure to something that is not really us, do you think it will possible for us to find lasting satisfaction? It will not be possible. This reminds me of the famous song "I Can't Get No Satisfaction." The person in the song was gratifying his senses without any restriction, but still he was completely miserable. If I am thirsty and dip my shirt sleeve in a glass of water will my thirst be quenched? Or course not. Why? Because I am giving water to the garment worn by the person rather than to the person himself.

So this is exactly what we are doing in the act of sexual intercourse. We are simply giv-

ing pleasure to the garment worn by the person, not the person himself. This is why, even though sex gives a momentary sensation of heavenly pleasure as an incentive to encourage us to produce children, it ultimately leaves us feeling unsatisfied and unfulfilled because it is not us.

So what should we do in order to find real, lasting satisfaction? The tendency for love union does become fulfilled when we reconnect ourselves through loving service with the Supreme Person. That connection is not enacted on the bodily platform. When the individual spirit-self engages himself in the transcendental loving service of the Supreme Self, he finds true happiness which does not diminish after a few minutes of intense pleasure. One is fully situated in devotional service the sensation of happiness unmistakably goes on increasing and increasing forever.

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The Vital Importance of Inner Alignment

Many people in society today work at jobs they don't like, and find themselves with little or no time for activities that increase the quality of their lives. Such people are out of alignment with their inner selves.

Traditionally, society has pressured people into conformity. Peer pressure to conform to an immediate social group begins at school because, from an early age, people are taught that they should conform to outside standards.

In England, the phrase "know your place" is used as a put-down to someone who has started to become outstanding in some way. In Australia, the traditional phrase is "cut down the tall poppies." In Japan, "The nail that sticks up shall be pounded down."

However, this pressure towards conformity has been lessening in recent decades, and it will continue to lessen as people realize that there is strength in diversity. Diversity is natural. Conformity is unnatural. In the universe, every snowflake, every person, and even every proton is unique. Together, the sum of the parts makes up a perfect universe of infinite diversity.

Diversity is designed into the universe because the universe exists in order that Infinite Being, the All That Is, may gain an infinite variety of experiences. In the case of human beings as expressions of the one source, we have free will so that we can makes choices. Making choices, and experiencing the results of those choices, is what human life is all about.

Inner alignment means becoming more of your true self. Your inner being is your true self, and by developing your inner potential, you express more and more of your true self. In heart-centered, New Reality consciousness, mutual support is shared between people. That means that being different is good, developing personal skills is good, and exploring your own potential is good. Deep within, everyone is equal. However, in your unique form of expression in the outer world, you are different to everyone else. Not better or worse, not more-than or less-than; just different, because diversity is natural and is honoured through mutual respect.

The New Reality of heart-centered consciousness is being built on this Earth, one person at a time. New Reality consciousness is a supportive and empowered state of consciousness, rather than the Old Reality consciousness of separation and fear.

When a person manifests their own unique, inner being, they become aligned, in the way that a laser beam is aligned, rather than being scattered by external should's and should-not's. When many people in society become aligned in their own personal power, the whole

becomes far more influential than the sum of the parts. In fact, it becomes exponentially more powerful.

When enough pioneers choose New Reality consciousness, there will come a day when their powerfully aligned influence will reach a critical mass. Then, it will transform the remainder of society and, suddenly, everyone will "get it." Society, as a whole, will then realize that heart-centered consciousness is the way forward into creating its bright, new future.



Question of the month:

Oh Master, I wish I knew what to do! I wish I knew what God wants me to do. I am so bewildered at the moment, One day of the week I am a Hare Krishna, the next day a born-again Christian, the next day a Jehovah's witness, the next day a Christian mystic, and the next day a yogi! What will I be next I don't know.

It is Gaura Purnima this Friday and it is also Good Friday - what do I do? I have said to my friends at the Hare Krishna center that I will go there and celebrate with them, I've said to my pastor friend that I'd go to the Good Friday service at the Christian Fellowship. I've said to my Jehovah's witness friend that I'd go to their Memorial dinner at the Kingdom hall. And I've said I'd go to the service at the little church in my village as well. None of these people know that I have any dealings with the others, I've got myself into a complete pickle and I do not know what I am going to do.

All I want is to find out what God wants for me, and in doing so I've been asking everyone who looks like they might know and following their direction. But I am being torn in so many different directions. I cannot see myself committing to one particular path without going against another and upsetting one of my teachers and a lot of people (and possibly God). I am seriously thinking about retiring to the forest!

I have got so mental about it all and now I am in a state. I pray to God to help me, but I cannot see His help. Why am I in this situation? What do I need to learn?

Thank you so much for your logical explanations to the principles of Krishna consciousness. But it is not helping because my mind can refute all of your explanations (and everyone else's as well). It is stupid for me to argue with you, I see myself doing it and see how it leads nowhere.

I need something completely different, can't you just wave your magic wand and bestow your mercy on me, so that I can understand these things in my heart?? (pleeease)

Your desperate student

Answer:

Take these Words Submissively

You are bewildered by the designations. This is an external consideration. The solution for your problem is to go deep within the self-

realization process beneath the superficial level of designations. The point is that someone who is deeply or fully realized is automatically the best Christian, the best Jehovah's witness, the best yogi, the best Hare Krishna, etc all at the same time.

It is very simple. God wants your full surrender. As confirmed in both the Bible and the Bhagavad-gita. There should be no confusion in your mind in this connection.

For those who are caught up in external designations there will appear to be so many conflicts between paths. These persons who see such conflicts are not self-realized. On the other hand, those who are actually realized see the one path that is expressed by all the great spiritual masters of history, the path of pure devotion to the Supreme Person.

If you want to feel God's help, you simply must increase your feelings of total dependency on Him. Kindly note the example of Draupadi in this connection. When she was being disrobed by the Kurus she held onto her sari with one hand and called out to Krishna with the other. In that position she was still being disrobed. But when she realized that her own strength was useless and she raised both arms to Krishna, He then supplied her with an unlimited sari and she fully protected. She could not be disrobed even by powerful ksatriyas who could defeat thousands of enemy soldiers.

So if you are not feeling God's help it means that you are still thinking that you can pull yourself through this material quagmire by your own strength. It is only when you realize that you are completely helpless, that you have no shelter and no protection except for the Lord---that you will then feel the full protection of the Supreme Person.

You have asked me to wave the magic wand of mercy to bless you with transcendental understanding. This is a very nice request. I am doing that. But the transmission of transcendental understanding is a two sided process. The transmitter must be potent and the receiver must be submissive. Otherwise nothing will happen. So try to take submissively into your heart these words of transcendental wisdom, and ILORDwill bless you with the seed of bhakti in your heart.

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How to Get Free from Suffering?

How does one become free from the dualities of suffering of attachment? For example you see it is very common for people nowadays to jump in front of trains, commit suicide and random degrees of violence due to this, i.e. wife, girlfriend leaving them etc. How does one become free of something that appears to be so real?

Your Humble Servant,

Ramdeep

Answer:

To get free from the dualities we have to re-alize the completely temporary nature of the entire material situation that each of us finds ourselves in. Whether I am a king or a pauper it is nothing to get excited about or depressed about because it is only a temporary situation that will very soon change according to the laws of nature.

The only position of permanent happiness is to realize that I am not this body, that I am the eternal servant of Lord, and then to engage myself fully and completely in His service. As soon as we enter into this state of conscious-ness, known as Divine consciousness, we will

become relieved from the all the sufferings of material existence.

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SPIRITUAL PRACTICE

Spiritual practice is a wonderful experience and divine consciousness on the perfectional stage is an even more wonderful experience. This can be compared to a mango. One can purchase a green mango and take it home for ripening. In due course of time when it is a fully ripened mango it will be very juicy and sweet. The mango is the same, but the quality of the mango has been transformed.

So even when one begins divine consciousness he has already attained the goal. It is simply a matter of purifying one's consciousness to be able to fully comprehend and experience it. Because we have been covered by the cloud of illusion for countless lifetimes, it will take some time for our minds to become completely clarified. But if we patiently stick with the process without deviation we will surely relish the sweetest nectar in due course of time.

Even if in the beginning we have trouble staying on the path, if we will pick ourselves up and get back on the path, our temporary fall downs will not prevent us from reaching the goal. Krishna guarantees this in the Bhagavad-gita (9:30). He says that even though we may fall down from the path, if we pick ourselves up and again place ourselves on it, we are to be considered transcendentalists. Of course this is not a license to intentionally deviate. To intentionally deviate is an act of insincerity. Such insincerity will prevent us from attaining the perfectional stage. If we adopt this cheating mentality, we will always find pure bhakti beyond our reach. But if we sincerely try our best, in spite of whatever insufficiencies we may have, we will steadily progress along the path of pure bhakti to the supreme perfection of 100% pure bhakti.

The Heart

The Heart of God Speaks to the heart of man.
I Want those who are tiring of their ordinary, religious, and spiritual lives.
I Want those who are tiring of feeding their limitation and suffering.
I Want the heart.

I Want those who are in love with the Path.
I Want those who are in love with God.
I Want the heart.

I Want the heart that cannot be swayed from God by any tumult within or without.
I Want the heart that sings to Him, even when the lips are quiet.
I Want the heart.

I Want the innocent ones who have no guile.
I Want those whose hearts are already being given to Him.
I Want the heart.

When God has become the follower's only Recourse, he is indeed already His.
When the follower is in love with God, all clinging and suffering can fall-away.

I Have his heart.

When the follower loves God above all else, he spontaneously gives to Him.
He continually gives to God all that he is, from the heart that is already His.
I Have his heart.

When I have the heart, all else follows.
He cares not for the natural life, and freely offers it Up.
I Have his heart.

He sees that the natural life is for the masses, but not for him.
He understands from the heart, that I am only Purity, Goodness, and Help.
I Have his heart.

The Creator's Perfect Love Grants the freedom to choose.
The true follower's heart has been Touched, and he has chosen.
His heart already belongs to Me.

There is no better day.
His heart has ceased waiting.
It Breaks.
Only the Heart of God remains.

CYVO Annual Book Publishing Event - March 2, 2008

SECRETARY'S SPEECH

My humble salutation at the lotus feet of my beloved Bhagawan Sri Sathya Sai Baba,and my respected and loving Guruji Swami Paramatmananda Saraswathy.

My name is Ananthy Mahendran, and I am a student and also the Secretary of the Canada Yoga Vedanta Organization (CYVO). The CYVO is an organization founded by Swami Paramatmananda and is dedicated to the spread of Advaita Vedanta. Even though our organization was established in 1998, it became a non-profit organization registered under the laws of the Government of Ontario in 2006. The purpose of our organization is to provide the self realization through vedic wisdom and practice. It provides practical means for spiritual growth and happiness to individuals from any background regardless of gender, religion and race.

It is a great pleasure for me to have the opportunity to welcome this distinguished gathering of spiritual

seekers and well wishers. On behalf of the Canada Yoga Vedanta Organization, I would like to extend a very warm welcome to each and every one of you, not only to this special occasion but also to participate in our regular weekly discourses. On behalf of CYVO, I thank you kindly for joining us tonight on this special occasion.

I want to say a few words about our Guruji Swami Paramatmananda. We are highly blessed to have him as our Guru. From time to time, the world witnesses birth of Yogis and Gnanis who come for the purpose of leading the suffering humanity to the path of Dharma. Our Guruji is a symbol of spiritual wisdom and guidance. He is a burning flame among our present generation. Among his various efforts, greater is the gift of spiritual teachings and guidance that not only relieving the temporary sufferings, but also showing the way to eternal peace and joy.

Swami Chinmayananda was the source wherefrom our Guruji acquired the knowledge of Vedanta. Inspired by Swami Chinmayananda, our Guruji decided to dedicate his life in spreading the 'life giving' message of the Bhagavad-Gita and the Upanishads to spiritual seekers in Canada. Swamiji carries forward the mission of his Guru with the same tireless commitment and dedication.

Our Guruji is not only an enlightened teacher but also a personality builder. We are greatly indebted to our Swamiji for his dedicated services to humanity in general and his students in particular. His wisdom of knowledge is incomparable. Our Guru has rich knowledge of both oriental and occidental teachings, specifically in the field of vedic scriptures and Hindu cultures.

By the dedication and compassion of our Guruji, we have successfully completed the Bhagawad Geeta, Easawasya and Kadopa Upanishads, Thatwapotham, Aathmapotham and Bajagovindam before 2007. In 2007, for several months, Swamiji tirelessly proceeded his discourses towards self realization in order to uplift our mental plane towards enlightenment. Our worldly whims and fancies are only passing clouds now. Currently, we are having workshops on direct experience with the Self. We have been lifted up in a spiritual ladder by our beloved Guru.

Our Guruji always tells us that past is past, future is yet to be, you must live in the present. We shouldn't have any regrets for the missed opportunities in the past or too many imaginations about future. The only reality is "the present". Put your feet firmly in

the present and face it with courage and confidence. Don't look behind, always look forward, and take each challenge as an opportunity to move forward. Our Guruji has shown us the highest plane and paved the way through which we should enter.

Guruji always refers to himself as merely a vessel through which the Supreme Consciousness speaks through and he tells us that it is not a special privilege but is the right of all of the creations to actualize that Supreme Consciousness. All you need to achieve the goal is your will and effort. The power of change is in your hands. Seek it no where but within. Do not be bound to what you already know and what is contained in your memory. Transcend your narrow personhood and be who you really are.

These words of pure genius come from a source beyond time and history. The lineages of great Swamis tirelessly devoted their lives to spreading the life affirming Truth. Guruji's dedication and devotion are not different from those amazing masters. His dedication towards his endeavour is much more than what we expected. Guruji was a disciple of the intellectual giant Swami Chinmayananda, and therefore, his flare and quintessence resonate the powerful force of Gnana that Swami Chinmayananda so successfully proliferated in his lifetime.

The artfulness of Guruji's work can only be appreciated when seen and experienced by oneself. You come and experience

- the ease he puts you in.
- the strength and balance that emerges from your spirit through his words.
- the dynamic silence of your soul in meditation.
- the compassion blooming in your heart.

You can only experience. There are no words to express. Individual readiness to delve in to the inner world of spirit is an independent variable. However, all of Guruji's disciples and students are testament and witness to the ancient Vedic proverb, "When the student is ready, the Guru will appear."

Even with the tremendous weight of timeless wisdom and philosophy, walk into a discourse of Guruji's and you would never think it to be a class on Vedic and Upanishadic dialogue. With the joy full laughter and interactive dialogue between students and Guruji, an outsider would think of it as a gathering of friends. But when you look at closely, personalities are being built; the body, mind, intellect, memory and ego are being transformed, consciousness is heightened, fears are faced,

creativity is flowing, emotions are stirred, and the heart is opened.

Guruji never missed an opportunity to throw jokes or to tease his students during his discourses. His eloquence, intelligence, and the unique ability to come up with a joke on any occasion makes us to think, laugh and enjoy at all times. His innate compassion for man is evident through his teachings and writings.

One of the defining features of humanity is our ability to connect and have relationships with one another. But even amongst the multitude of relationships one can have in his or her life, the guru-disciple bond is one like no other.

At this point, I believe it is appropriate to remember some of our achievements throughout the number of years. Firstly, as a land mark and milestone, our Guruji completed his one thousand lectures on the day of Vijayathasamy of Navarathri in October 2006. Swamiji has successfully fulfilled his Guru Chinmayananda's vision in Canada with his luminous teachings.

Secondly, in May 2006, at the request of many spiritual seekers and well wishers, we started a monthly magazine namely as Brilliance which contains the reflections and messages from those on the spiritual path. It's an invitation to look into the ideas and concepts of spirituality from the eyes of the student and the master. Contributing writers come from a variety of backgrounds and present diverse perspectives of the universal truth. Easy to understand and open to criticism, Brilliance is all about stimulating thought and conversation.

Thirdly, in December 2006, we also established a publishing section for the organization. Up until now, we have published 7 books and 22 monthly magazines. The time, effort, and dedication provided by volunteers are countless. Their outstanding dedication is to be praised. These credits go to our Publishing Committee, individually and collectively.

Recently we have successfully launched a dedicated website (www.cyvo.org) for our organization to release our monthly news and magazines. These credits go to our youth group.

Every year, we successfully celebrate several special events including Guruji's birthday celebration, Guru Poornima, and Vani Vizha. The time, effort and dedication provided for organizing the special events and for preparing and distributing the foods

are limitless. These credits go to our Special Events and Food Co-ordination Committee.

Guruji, we find a solace in your lessons. Your teachings are still fresh in its real substance and always renewable in experiences. Your teachings are vivid and clear. Your logical arguments and statements are instilled in our minds. Your statements are meant to lift us from the lower levels of renunciation. We are being nurtured and nourished by you with Vedic Truths.

Swamiji, we are really gifted to have you with us all these years to follow your valuable discourses. Our minds have been churned like anything. Now we realize that why we were pushed here from Sri Lanka. We want you to be here. You know our hearts more than we do.

Swamiji, May all the almighty bless you with Happy, Healthy and Longest Life to guide us all.

Thank you Guruji and thank you all.

Ananthy Mahendran

Secretary, CYVO



SPEECH BY MAAVAI VARADHARAJAN IYER ON "THE WAY OF LIFE"

HARI AUM

"Arise! Awake! Stop not till the goal is reached! All power is within you. You can do anything and everything. Believe in that. Do not believe that you are weak. Stand up and express the divinity within you."

This was the call from the Sanatana Dharma made at the end of the nineteenth century by Swami Vivekananda, which is appropriate at all times and more specifically, on this occasion of the release of the book, The Way of Life, by our revered guru.

The main theme in this book is "Turn inwards to your Self". The Way of Life answers many questions such as:

- What is life?
- How can we reach eternal happiness?
- What do we understand by Sanatana Dharma or Hinduism?
- What is Vedanta?

- How does Vedanta lead us to realizing the Supreme?

and so on.

Vedantic philosophy had some of the most enlightened masters and thinkers linked to it. Its harmonizing effect has never been felt wanting, so strongly than now, with the world being torn apart with hatred and violence. Vedanta is a simple philosophy. It says that our true Self, known as Atman, is God. The same consciousness that resides at the core of our being pervades the entire universe. Swamiji has explained the facts, in a simple and lucid manner, carefully leading, step by step. Even the lay aspirant could follow the spiritual sadhana easily in approaching the truth. If the treatment is highly intellectual, it will not be appreciated and care has been taken in this regard.

Swamiji speaks of the universal ideal, in his opening chapter. It is all about realizing the divinity within us. The early seekers of Truth, concluded that there had to be an unchanging base, from which, a continuously changing existence, can be projected from. Since that permanence could not be found externally, in the physical and material world, they turned inwards. Thereby, they became subjective scientists, while those discovering the laws of nature, remained as objective scientists. Through meditations by subjective scientists, the Supreme Consciousness was revealed, and the universal ideal was discovered. Swamiji explains logically that, "If the divine Supreme Consciousness permeates the universe, it permeates me and therefore I am the divine Supreme Consciousness." Thus, the everlasting life principle of Sanatana Dharma radiates from this declaration.

The author presents various important aspects of Sanatana Dharma. The sacred wisdom is divided into two broad categories, the Srutis and the Smritis. He explains the important differences between the two and affirms the authenticity of the Srutis, where eternal principles are concerned.

Chapter two deals with the total field of human experience. The universal ideal may seem unreachable for the uninitiated. Swamiji analyzes as to why the perfection does not exist, in all of us, in our day-to-day activities. He describes the adhyasa, known as projection and avidya, known as veiling. The functions of the four human faculties, intelligence, ego, mind and senses are discussed. The veiling of our true identity, with each projection, plays its role.

Other factors that complicate our attempts, to return to the Supreme Consciousness, are

considered. Guruji explains as to how the law of karma or causation affects the process. He gives hope that one has the free will to change what is manifested by changing motives, thoughts, and actions. He cautions that karma not fate. One has the power to initiate change.

The important concept of maya or illusion is dealt with in detail. Maya should not be blamed for ones ignorance of the Supreme Reality. Though maya creates false identities, the needed faculties to return to the source, have also been created. To pierce the veil of maya, diligence and awareness should be exercised. The choice is ours. Guruji beautifully concluded that the "creative power is a celebration of the majesty of the changeless." The three gunas have also been discussed.

The Supreme Consciousness or Brahman is discussed in the third chapter in great detail. The world was seen as impermanent through the neti, neti process. This translated as "not this, not this" and is known as the process of negation. Neti, Neti is not ultimately denial of all things, but the assertion that Brahman cannot be confined into the language and syntax of mankind. Humanity will fall short because our faculties are limited. Brahman is unthinkable and can only be known through experience.

This is a great truth, which the author convincingly established, with full certainty. Guruji further says that humans have all the tools become Brahman and all we need to do is to merge our narrow personhood with the Supreme. He sums up, by stating the difference between a self realized person and a religious person. The religious person does not know and yet believes in God, but the realized person is directly aware of the Supreme Consciousness, the Ultimate Reality of life and the universe.

Chapter four deals with Vedantic Meditation. Vedanta literally means "the end of the Vedas". But more appropriately it refers to the "essence of the Vedas". Swamiji discusses about the variations in Vedanta that are being practiced. He says that Vedanta is not a closed system, but an open system that honours the Self in all beings and does not limit it to any particular formula, personality or dogma. The Upanisads say, "By the yoga of meditation, the sages saw the Divine Self Power, hidden in its own qualities." According to Vedanta, liberation can be achieved only through spiritual knowledge, which requires meditation. Swamiji stresses the importance of approach through Vedanta by shravana- hearing the teaching, with a receptive mind, by manana- deep thinking about what is heard,

by nididhyasana- meditating on it, consistently until full realization dawns. Vedanta recognizes bhakti yoga (path of devotion) in particular, which takes us directly to the divine presence in the heart.

Swamiji mentions Vedantic ethics that emphasize non-violence and compassion, treating other like our Self, meaning the Atman. Vedanta sees fear and desire as the main roots of mind that get us caught in the cycle of rebirth. While discussing about the benefits of meditation, Swamiji states that although meditation was designed primarily for spiritual development, it is reflected as beneficial to the human mind and body as well.

The scientific nature of Vedanta is dealt with in the fifth chapter. The ancient Rishis of India did not make any distinction between science on one side and religious philosophy on the other side. The sciences are grouped under Upavedas and the Vedangas, while philosophies are under the Veda Upangas, all ending in the Vedanta, "the end of the Vedas."

The Rishis and scholars have covered vast ranges of sciences like mathematics, astronomy, chemistry, medicine, and architecture. Guruji details the works of our ancestors in these fields, quoting western writers who have hailed their studies and observations.

Chapter six is devoted to the question "what is spiritual life?" Swamiji says that we can live in the world and still be spiritual. We have the right to use all the resources but have no right to possess them. For those who realize the Truth both external and internal worlds are the same.

Sadhana is prescribed for the attainment of continuous happiness on earth and thereafter. Spiritual practices lead the aspirant towards divinity. Entire life becomes sadhana. A human being is not imperfect, but incomplete. His/her essential nature is a limitless horizon. Conquest over the senses and the mind helps one to attain freedom from the charms and temptations of the world. Free from worldly distractions nothing remains in the mind but the longing to know God. Swamiji sums up by saying that to be spiritual means to be aware of the Reality all the time, to be aware of the Absolute Truth all the time, and to be aware of the Lord within you all the time.

In the same chapter, Swamiji deals with the topic of renunciation in the most outstanding manner. He says that it is important to know and keep in mind that the path of self realization is not exclusive to renunciates. The two paths of

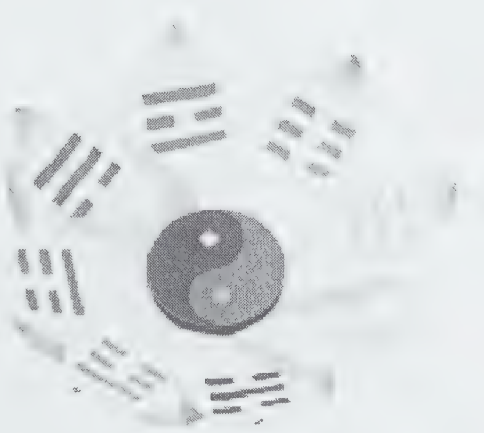
renunciation and action in the world are equally valid and fruitful for the sadhakas or aspirants, who are devoutly committed to the practices of contemplation and meditation. In other word, those who are not prepared to become renunciates should not think they cannot realize the self. That which is important to understand and attain, is the state of non-attachment, without which either path, renunciation or action, is meaningless.

Any treatise on Sanatana Dharma will be incomplete without reference to the contribution of Bhagwan Vyasa. He compiled the eighteen Mahapuranas and gave us the great epic Mahabharatha. The great Bhagavad Gita or the Lord's Celestial Song, occurs in this great book and is considered as the essence of the Upanishads. There were meant to make philosophical truths more accessible for the ordinary human. Swamiji also discusses about temples, its structures, deities, rituals and their purposes. He states that temples play an important role in providing a sacred place and means for spiritual development of a seeker.

In the two concluding chapters, Swamiji stresses on the systematic method of practice, more than mere philosophy and intellectual knowledge, for self transformation. Patience, regularity, self-analysis and vigilance are vital for progress. While explaining the joy of living, he says that the future is an illusion and the past a histoy. Hence it is wise contentment to be alive and grateful to the present. Swamiji also advises to develop a quality of openness. Openness gives us serenity and is the key to enlightenment.

Swamiji had portrayed outstandingly, the aspects of Sanatana Dharma as concisely as possible within the limited pages of this book. I am confident that this book will be useful for the budding younger generation to know what true Hinduism is and I am sure that it would make them proud to say that they are Hindus. Also please bear with me if I had gone too deep into the review as I wanted to share the joy of experiencing the book with all of you. Thank you.

AUM TAT SAT



ஆசிரியர் செய்தி...

ஹரி ஓம்!

வணக்கம் வாசகர்களே!

நன்றி! நன்றி!! மார்ச் மாதம் 2ம் திகதி இரு புத்தக வெளியீடுகளை வெற்றி பெறச் செய்தமைக்கு நன்றி. தலைமை வகித்த பெரு மகனார்க்கும் ஆய்வு செய்த அறிஞர்களுக்கும் வந்து சிறப்பித்த அனைவருக்கும் மீண்டும் ஒரு முறை நன்றி.

அங்கு அனைத்து ஆன்மீக மாணவர் களின் முகத்திலுமே 'ஆன்மீகக்களை' வீசி யதை அவர்கள் எடுத்துச் சொல்லத் தவற வில்லை. எவ்வளவிற்குக் கவலைகள் அற்று தெளிவு ஏற்பட்டு நிம்மதியான ஆனந்தம் ஒவ்வொருவரிலும் இருந்ததை - வீசிக்கொண் டிருந்ததை அடியேனும் பார்த்துப் புளகாங்கித முற்றேன். பேச்சாளர் ஒருவர் கூறியதைப்போல "கனடாவில் எம்மவரிடையே இந்த நிறுவனத் தின் பெயரில் அதிசயம் நடக்கின்றது" என்றது வெறும் புகழ்ச்சியில்லை. உண்மை! என்பது நிரூபணமானது. குறிப்பிடத்தக்க அம்சமென்ன வெனில் எந்தச் சந்ததியினரை இலக்கு வைத்து எமது செயற்பாடு அமைந்ததோ அவர்களே அதாவது இளைஞர்களே பெருமளவில் பங்கு கொண்டதும் பங்காளிகளாகப் பணி யாற்றியதும் நிறைவைத் தருகிறது.

அன்று பங்கு பற்றியோர் தம் இருப் பிடங்களுக்குச் செல்லும்போது ஒரு கேள்வி நெஞ்சத்துக்குள் புகுந்திருக்கும். அனுபவமே தேவைப்படாத அளவுக்குத் தெளிவான, விழிப்பான, தனக்குத்தானே ஓர் ஒளியாக இருக்கிற மனம் உள்ள ஒரு வாழ்க்கையை வாழ்வது சாத்தியமா? அப்படி என்றால் போராட்டம் இல்லாத ஒரு வாழ்க்கையை வாழ்வது; அப்படியென்றால் அதற்கு சவால் விடவோ அல்லது அதை எழுப்பிவிடவோ ஒரு விஷயம் தேவைப்படாத மிகுந்த உணர்வு கூர்மையும் நுண்ணறிவும் உள்ள ஒரு மனம் என்று பொருள். மனத்தின் அசைவின்மைக் கும் அதன் முழு அமைதிக்கும் ஓர் அசாதாரண ஒழுங்கு தேவைப்படுகிறது. தன்னையே மையமாகக் கொண்ட சுயநல செயல்களுக் கப்பால் செல்வது எப்போதாவது சாத்தியமா? ஒன்று 'சாத்தியம்' எனும்போது ஒருவருக்கு மிகுந்த சக்தி இருக்கிறது; ஆனால் எது சக்தியை வீணாக்குகிறதென்றால் 'இது சாத்தியமில்லை' என்ற உணர்வு. அதனால் ஒருவர் இடம் பெயருகிறார். நம்மில் பெரும் பாலோர் செய்வதுபோல மனிதனின் சூழ் நிலையை அது இருக்கிறது போலவே காணும் போது ஒருவர் என்ன செய்வது? நான் நினைக் கிறேன் இந்த ஒரு கேள்வியை தன்னைச் சுற்றி நிகழ்ந்து கொண்டிருக்கும் விஷயங்களுக்கு உணர்வுடனும் உயிர்ப்புடனும் விழிப்புடனும் இருக்கும் ஒவ்வொரு மனிதனும் தவறாமல் அவசியம் கேட்க வேண்டும். இது ஒரு படிப் பறிவு பூர்வமான அல்லது அனுமானமாக கேட்கப்பட்ட கேள்வி அல்ல. ஆனால் வாழ்வதன் உள்ள நிலையிலிருந்து எழுந்த ஒன்றாகும். இது சில அரிதான நேரங்களுக் கான ஒன்றல்ல. ஆனால் பகல், இரவு முழுவதும் வருடங்கள் முழுவதும் ஒருவர் முழுமையான இசையோடு தன்னுள்ளும் உலகத்துடனும் போராட்டமின்றி இருக்கும் வாழ்க்கையை வாழும் வரையி லும் உறுதியாகத் தொடர்ந்து இருக்கின்ற ஒரு கேள்வியாகும்.

போராட்டம் ஒருவர் பார்வையில் சுயநலம் பொருந்திய அக்கறை யிலிருந்து எழுகிறது. அச்சுயநல அக்கறை வேட்கைகளுக்கு அவ்வளவு அசாத்திய முக்கியத்துவம் அளிக்கிறது. எப்படி ஒருவர் இந்த அற்பமான, மட்டரகமான, சிறிய 'தான்' என்பதற்கப்பால் செல்வது? எப்படி ஒருவர் அப்பால் செல்வது? உளவியல் ரீதியாக மாற்றங்களுக்கான ஆற்றல் இன்மை யால் நாம் வெளி ஏற்பாடுகளை நாடுகிறோம். சூழ்நிலையை மாற்று, சமுதாய மற்றும் பொருளாதார அமைப்பை மாற்று மனிதனும் தவிர்க்க முடியாமல் மாறுவான். அது முழுவதும் தவறு என்று நிரூபணமாகிவிட்டது. கம்யூனிஸம் வலியுறுத்தினாலும்கூட. மதத் தலைவர்கள் கூறியுள்ளனர், நம்பு, ஏற்றுக் கொள், உன்னைவிட பெரியதாய் புறத்தே உள்ள ஒன்றின் கைகளில் உன்னை ஒப்படை. அதுவும்கூட அதன் உயிரோட்டத்தை இழந்து விட்டது. ஏனெனில் அது மெய்யானதல்ல. அது வெறுமையான படிப்பறிவின் கண்டு

பிடிப்பு; வரட்டுப் பேச்சு. அதில் எந்தவித ஆழமும் இல்லை. ஒரு நாட்டுடன் தன்னை இனம் காண்பது; அதுகூட பயங்கரமான போர்களை, துயரம் மற்றும் குழப்பத்தைக் கொண்டு வந்துள்ளது. எப்போதும் அதிகரித்துக் கொண்டேயிருக்கும் பிரிவினை. இதை எல்லாம் பார்த்து ஒருவர் என்ன செய்வது? ஏதோ ஒரு மடாலயத்துக்குத் தப்பி ஓடி விடுவதா? 'ஜென்' தியானம் கற்றுக் கொள்வதோ ஏதோ ஒரு தத்துவக் கோட் பாட்டை ஏற்றுக் கொண்டு அதற்குத் தன்னை அர்ப்பணித்துக் கொள்வதா? தப்பித்தலுக்கும் சுயவசியத்திற்கும் வேண்டி தியானம் செய் வதா? ஒருவர் இதையெல்லாம் காண்கிறார். மெய்யாகவே வாய்மொழியாக அல்ல அல்லது படிப்பறிவு மூலமாக அல்ல அது எங்கேயும் இட்டுச் செல்லவில்லை என்பதையும் காண் கிறார். ஒருவர் தவிர்க்க முடியாதபடி அவை அனைத்தையும் மொத்தமாக மறுத்து ஒதுக்க மாட்டாரா?

ஒருவர் பெரியதான ஒன்றுடன் தன்னை இணைத்து இனம் காணும் எல்லாவகை களிலும் சூழல் மனிதனை உருவாக்கும் என்ற எதிர்பார்ப்பாலும் உள்ள பொய்மையை காண் கிறார். அவர் நம்பிக்கைகளின் மேலோட்ட மான தன்மையாகக் காண்கிறார். அப்போது அவற்றையெல்லாம் கருத்தாக்கமாக இல்லா மல் மெய்யாகவே ஒதுக்கிவிடமாட்டாரா? ஒருவர் அப்படிச் செய்தால் அதுவே பெரும் பணி. பொருள்களை முழுமையாக எப்படி இருக்கின்றனவோ அப்படியே எந்த திரித்தலு மின்றி ஒருவரின் விருப்பு வெறுப்புக்குத் தகுந்த மாதிரி விளங்கிக் கொள்ளாமல் பார்க்கும் திறனுடைய ஒரு மனத்தைக் குறிக்கிறது. அப்போது அந்த மனதின் தன்மைக்கு என்ன நேரிடுகிறது. உடனடியாகச் செயல் இருக் கிறது. நுண்ணறிவான செயல் அபாயத்தைக் காண்பதும் செயல்படுவதும் காண்பதற்கும் செயற்படுவதற்கும் இடையே பிளவு இல்லாத நுண்ணறிவு காண்பதிலேயே செயல்பாடு இருக் கிறது. ஒருவர் செயல்படவில்லை என்றால் மனநலம் குன்றிய நிலை தொடங்குகிறது. நிதான நிலையின்மை ஏற்படுகிறது. அப்போது "நான் அதைச் செய்ய முடியாது, அது மிகவும் கஷ்டம், நான் என்ன செய்வது?" என்று நாம் கூறுகிறோம்.

உளவியல் ரீதியாக ஒரு கருத்தாக்கத் திற்குத் தகுந்தாற்போல் செயல்பாடு தீர்மானிக் கப்படுகிறது என இருந்தால் அங்கு பிரிவினை இருக்கிறது. எனவே போராட்டமும் நிச்சயம் இருக்கும். கருத்துக்கும் செயலுக்கும் இடையே உள்ள இந்தப் போராட்டம் வாழ்வில் மிகவும் குழப்பமான காரணியாக இருக்கிறது. உங்களுக்கு ஒரு மரபு, ஒரு தவறான அபிப்பிராயம் இருந்தால் நீங்கள் ஒரு இந்து, ஒரு கிறிஸ்தவன், ஒரு முஸ்லிம், ஒரு கம்யூனிஸ்ட், இன்னபிற என்றிருந்தால் அந்த பிரிவினை விரோதத்தை, வெறுப்பை, வன்முறையை வளர்க்கிறது. எனவே நடப்பில் உள்ளதைக் காணும் ஆற்றல் உங்களுக்கு இல்லாமல் போய் விடுகிறது. கருத்தாக்கத் திற்கும் செயலுக்கும் இடையே உள்ள எந்த பிரிவினையிலும் போராட்டம் கட்டாயம் இருக்கும். இப்போராட்ட மன நோயானது புத்தி சுவாதீனமற்றது. மனம் நேரடியாகக் காணமுடியுமா? காண்பதிலேயே செயல் இருக்குமாறு இது கவனத்தை வேண்டுகிறது. ஒரு விழிப்பை, மனத்தின் நுண்ணிய வேலை, உணர்வு கூர்மை அதற்குத் தேவைப்படுகிறது.

ஒருவர் ஒன்றை வெகு தெளிவாகப் பார்க்கும் போதும் செயல்படும் போதும் அங்கு பிரிவினை இல்லை. இது தன்னை அறிதல் மூலமாக மட்டுமே கற்றுக் கொள்ளக் கூடிய ஒன்று; நேரடியாகக் கற்றுக் கொள்கிற ஒன்று. இதுவே நேரடி அனுபவமாகிறது. இஷ்ட மிருந்தால் சேர்ந்து சிந்திக்க வாருங்கள்.

இந்த இதழ் மார்ச் - ஏப்ரல் இதழாக மலர்கின்றது.

மீண்டும் 'மே' இதழில் சந்திக்கும் வரை,
அன்பு ஆசிகளுடன்
ஸ்வாமி பரமாத்மானந்தா

திரு. கந்தையா வரப்பிகாசம் அவர்களின் உரையில் இருந்து...!

அன்பிற்கும் மதிப்பிற்கும் உரிய தலைவர் அவர்களே! எங்கள் குரு சுவாமிஜி பரமாத்மானந்தா அவர்களே! நூல் ஆய்வினை மேற்கொள்ள வருகை தந்திருக்கும் அறிஞர்களே! மெய் அன்பர்களே! அனை வருக்கும் எனது அன்பு நிறைந்த வணக்கங்கள்.

இங்கு வருகை தந்திருக்கும் அனைவரும் ஆன்மீகத் தளங்களின் படிகளில் ஏதோ ஒரு படியில் இருப்பவர்கள். மற்றைய மனிதர்களைவிட பரிணாமத்தின் உந்தலினால் தெய்வீக வாழ்க்கை யை நாடிப் பயணிப்பவர்கள். தேடலின் விளை வால் அகமாற்றத்தை ஏற்படுத்துவதற்கு குருவின் உபதேசத்தை நாடி நிற்பவர்கள். ஆதலினால் உங்கள் எல்லோரையும் "மெய் அன்பர்கள்" என அழைத்தேன்.

முதலில் யோக வேதாந்த நிறுவனத்தின் விரிவாக்கப் பணிகளில் ஒன்றினைக் கூறிக் கொண்டு நூல் ஆய்வுக்குள் நுழைய விரும்பு கிறேன். சுவாமிஜியின் ஒளி மிஸ்சிஸ்சாகா நகருக்கும் கீதா உபதேசம், தியானம் போன்ற வகுப்புகள் வழியாக ஒவ்வோர புதன் கிழமை தோறும் காலை 10.00 மணியில் இருந்து 12.30 மதியம் கடக்கும்வரை பிரகாசிக்கத் தொடங்கி ஓர் ஆண்டிற்குமேல் தொடர்கிறது. அங்கு பங்குபற்றி அனுபூதி பெறும் பல மாணவர்களில் நானும் ஒருவன் என்பதைக் கூறிக்கொள்வதில் மகிழ்ச்சி அடைகிறேன்.

சுவாமிஜியில் எனக்கு மிகவும் பிடித்த விட யம் அவரின் மாத இதழ் ஒளிவீச்சு (The Brilliance) ஆகட்டும், உபதேசமாகட்டும் அல்லது அவரால் வெளியிடப்படும் நூல்களாகட்டும் மெஞ்ஞானத் தத்துவங்கள் யாவற்றையும் விஞ்ஞான ஆய்வின் விளக்கங்களுடன் மிக இலகுவில் விளங்கக் கூடியதாக தெளிவுபடுத்திக் கூறுவதாகும். அவரின் உபதேசத்தைக் கேட்கும்போதோ அல்லது எழுத் துக்களைப் படிக்கும்போதோ எங்களை அறியா மலே எண்ணங்கள் அகன்று கவனம் குவிக்கப்பட்டு தியானம் இயல்பாகவே வருவதை உணரலாம். இன்று வெளிவர இருக்கும் "அக வாழ்வின் உயர் நிலை" என்ற புத்தகத்தைப் படிக்கும்போது கவனக் குவிப்புடன் தொடர்ந்தும் இருப்பு நிலையில் இருந்தால் பூரணத்துவம் அடையலாம் என்பதை பக்கம் 20ல் அவர் விளக்குவதை உணர்ந்தேன். "யான் பெற்ற இன்பம் பெறுக இவ்வையகம்" என்ப தற்கமைய நீங்கள் எல்லோரும் இப்புத்தகத்தை வாசித்து அனுபவியுங்கள் என்பது எனது ஆசையாகும். விஞ்ஞானமும் மெஞ்ஞானமும் சந்தித்து விளக்கப்போகும் உண்மை ஒன்றாகவே இருக்கும் என்பதற்குரிய காலம் வெகு தூரத்தில் இல்லை என்பதில் அசையாத நம்பிக்கை கொண்டவர் எங்கள் சுவாமிஜி. பரிணாம உந்தலும் அதையே கோடிட்டுக் காட்டி நிற்கிறது. அக வாழ்வின் உயர் நிலையும் பரமாத்மாவும் ஜீவாத்மா வும் ஒன்றென அறிவதற்கே இப்புத்தகத்தையும் குரு படைத்துள்ளார். அதை எங்களுக்கு இப் புத்தகம் வாயிலாக உணர்த்தியும் உள்ளார். எவ்வளவு மகத்தான படைப்பு என அறிந்தேன்.

இன்று அவரின் இரு புத்தகங்கள் "அக வாழ்வின் உயர் நிலை" தமிழிலும் மற்றையது "THE WAY OF LIFE" ஆங்கிலத்திலும் வெளிவர இருக்கின்றன. இவற்றின் ஆய்வினை மேற்கொள் ளும்படி என்னையும் பணித்தமைக்கு முதற்கண் மிக்க நன்றியைத் தெரிவிக்கின்றேன். குரு அக வாழ்வின் உயர் நிலைப் புத்தகத்தின் அட்டைப் படத்தை மின் அஞ்சல்மூலம் அனுப்பி இருந்தார். அதைப் பார்த்ததும் சுவாமி விபுலானந்தரின் "உள்ளக் கமலமடி உத்தமனார் வேண்டுவது" என்னும் மெய் மொழி என்னுள் தோன்றியது. பின்பு அவர் அனுப்பிய புத்தகத்தைப் படித்தபோது உள்ளடக்கத்தில் உள்ள தத்துவங்கள் அனைத் தும் அட்டைப் படத்தில் உள்ள மலரும் வெண் தாமரைப்பூ விளக்கி நிற்கிறது என்பதை அறிந்து கொண்டேன். சூரியன் அதிகாலையில் உதிக்கும் போது Etheric Energy பிரம சக்தி வெண்தாமரை மொட்டின் மேல் தூண்டலாக அமைகிறது. பூவின் இதழ்களில் இரசாயன மாற்றம் நிகழ்கிறது. வளர்ச்சிக்குரிய ஓமோன் (Hormone) சுரக்கப் படுகிறது. இதழ்களின் உட்புற கல வளர்ச்சி வேகம் கூடுதலாக ஏற்படுவதனால் இதழ்கள் ஒவ்வொன்றாக விரிந்து பூ மலர்கிறது. இவ்வாறு சூரியக் கதிர்களின் சக்தி காலையில் தியானம் செய்யும்போதும் எங்கள்மேல் மாற்றத்தைக் கொண்டு வருகிறது. இதைப் பக்கம் 18ல் உள்ளக் கமலம் விரிந்து அன்பு பிரேமையாகின்றது. இது

பூவின் மையத்தில் தோன்றும் வெள் ஒளியைக் காட்டி நிற்கின்றது. பூவின் இதழ்கள் ஒவ்வொன்றாக விரிதலை மனதில் உள்ள எண்ணப் படிவுகள் (கர்மம் பதிவுகள்) ஒவ்வொன்றாக அகற்றப்பட்டு வெறுமையாகும்போது அந்த வெறுமைக்குள் உயிர்ப்பு நிரம்பி ஒளிரும் என்று பக்கம் 24, 25இல் கூறுகிறார். இவ்வாறு பல பரிமாணத்தில் இத் தத்துவத்தை விஞ்ஞான விளக்கங்கள் மூலம் இப்புத்தகம் புரிய வைக்கிறது. இப் புத்தகத்தின் அட்டைப் படத்தையும் ஆங்கிலப் புத்தகத்தின் அட்டைப் படத்தையும் இணைத்துப் பார்த்தால் "THE WAY OF LIFE வாழ்க்கைப் பாதையில் உள்ஒளி பெருக்கி ஒப்பிலா ஆனந்தத்தில் ஒவ்வொரு படியாகப் பயணிப்பாயானால் படியின் உச்சியில் பிரபஞ்ச சக்தியின் ஒளி (பேரொளி) யைக் காண்பாய்" என்னும் தத்துவம் புலப்படும். ஆன்மாவும் அதுவும் ஒன்றென உணர்வதே, பின் இணைவதே பரிணாம உந்தலினால் ஏற்படும் வாழ்க்கைப் பாதை என்பதும் புரியும்.

பரிணாமம் என்பது மாறல்களுடன் கூடிய மாறல்கள். பிரபஞ்சம் மாறுகிறது, கோள்கள் மாறுகின்றன, பூமி மாறுகிறது, சூழல் மாறுகிறது, உயிர் வாழ்வன மாறுகின்றன. இந்த மாறல்களில் உந்தப்பட்டு மிருகத்தில் இருந்து மனிதன் வேறுபட்டான். எனினும் மிருக குணப் பதிவுகள் மனிதனின் பரம்பரை அலகினில் உண்டு. பரிணாமம் தொடர்ந்தும் தூண்டுவதால் மிருக குணம் அற்றுப்போய் மனிதன் சிறத்தலடைகிறான்.

அடுத்து வருவது தெய்வ குணம். இதன் பதிவுகள் தோன்றி உள்ள மனிதர்கள் வாழ்ந்திருக்கிறார்கள்; வாழ்கிறார்கள். இவ்வாறான தெய்வீக (ஆன்மீக) வாழ்க்கை நடத்தும் மனிதர்களைத் தோற்றுவித்தலே இன்றைய பரிணாம மாறலின் தேர்வு வழியாகும். இப்பாதையில் பல மனிதர்கள் பயணிக்க வந்துள்ளார்கள். அவர்களில் சிலரை இப்புத்தகத்தில் குறிப்பிட்டுள்ளார்.

மனமும் அதன் இயல்புகளையும் பற்றி நன்றாகப் பல சந்தர்ப்பங்களில் பல இடங்களில் விளக்குகிறார். ஐம்புலன்களைக் கொண்டு பதிவாக்கப்பட்ட எண்ணங்களே மனம். நாங்கள் வாழ்ந்த வாழ்க்கை மனத்துடனும் செயலுடனும் மட்டும் நின்றுவிட்டது. இது புற வாழ்க்கை. ஆனால் அதற்கு அப்பால் அறிவு, புத்தி, சித்தம், ஞானம் என்னும் சக்தி மாற்றப் பதிவுகள் உண்டு என்பதை யாரும் அறிந்திரார். ஒரு உதாரணத்தைப் பார்ப்போம். சூடான பாத்திரத்தைத் தொட்டதும் கை விடுதல் என்பது மனப் பதிவாகும். இத் தெளிவு இச்சையின் செயலாகும். ஆனால் அதே சூட்டுப் பாத்திரத்தை அதனுள் உள்ள பெறுமானமான பதார்த்தத்தை அறிந்தபின் மூளையின் கட்டுப்பாட்டின்கீழ் சூட்டைத் தாங்கி பாத்திரத்தைப் பக்குவப்படுத்தி திருப்பி வைத்தல் சிந்தித்து அறிவின்வழி செயல் படுத்தும் இச்சைச் செயலாகும். இச்செயல் மூளையின் கட்டுப்பாட்டில் நடைபெறுகிறது. குருவினுடைய உதாரணம் ஒன்றையும் இங்கு கூற விரும்புகிறேன். Cake துண்டு ஒன்றைக் கண்டதும் மனம் எடுத்து உண்ணும்படி சொல்லும். ஆனால் நீரிழிவு நோய் இருப்பதனால் உண்ணுவது தவிர்க்கப்பட வேண்டும் என்று அறிவின்பால் புத்தி பகுத்துக் கூறும். அங்கு செயல் மாறும். இது அறிவுடன் வாழ்தலாகும். மேலும் உட்சென்று அறிவு மட்டம் உயர புத்தி, சித்தம், ஞானத்துடன் கூடிய வாழ்க்கை பரிணாமத்தால் நகர்த்தப்படும் ஆன்மீக வாழ்க்கையாகும். இதுவே அக வாழ்க்கை என இப்புத்தகம் நன்றாக விளக்குகிறது.

அடுத்து இப்புத்தகத்தில் சூழல் (இயற்கை) பற்றி நன்றாக விளக்குகிறார். சூழல் வேறு; நாங்கள் வேறு என்று பிரித்துப் பார்ப்பதன் விளைவைக் கூறுகிறார். இயற்கை இறைவனின் படைப்பு, நாங்கள் இறைவனின் படைப்பு. இப்படைப்புக்களின் உள்ளேதான் இறைவனும் குடிகொண்டிருக்கிறார். சடப் பொருளும் சக்தியும் பிரிக்க முடியாதவை. சடப் பொருட்கள் சேர்வைகளாலும் சேர்வைகள் மூலக்கூறுகளினாலும் மூலக்கூறுகள் அணுக்களாலும் ஆனவை. அணுக்கள் புரோத்திரன், நியூத்திரன், இலத்திரன் ஆகிய உப அணுத் துணுக்கைகளைக் கொண்டுள்ளது. அணு உயிர்ப்புள்ளது எனக் குறிப்பிடுகிறார். உயிர்ப் பொருட்களும் இந்த இரசாயனச் சேர்வைகளால் ஆனவை. இச் சேர்வைகளின் ஒன்றிணைந்த அணுக்களின் சக்தியே உயிர்ப்பு சக்தியாகும். இதே சக்திதான் பிரபஞ்சத்தையும் இயக்குகிறது. அணுக்கள் ஒன்றை ஒன்று இனம் காணும். சேரும் போதும் பிரியும்போதும் சக்திப் பரிமாற்றம் நிகழும். ஓர் அணு ஓர் இடத்தில் இருப்பதில்லை. உதாரணமாக எனது உடலினுள் உள்ள காபன் அணு அடுத்த வினாடி சூழலுக்குச் செல்லும். அடுத்த

கணம் தாவரத்தினுள் செல்லும். பின்பு மற்றுமோர் விலங்கினுள் அல்லது வேறு ஓர் மனிதனுள் செல்லும். இவ்வாறு பிறந்ததில் இருந்து இறக்கும் வரை உடலில் உள்ள அனைத்து அணுக்களும் இடம் மாறி மாறி வட்டங்களில் ஓடிக்கொண்டே இருக்கும். ஆனால் எல்லாம் ஓர் சமநிலையில் இருக்கும். இதுவே இயற்கைச் சமநிலையாகும். இவ்வாறான சமநிலையைப் பேணி அவற்றைக் குலைக்காது பக்குவமாக வரப்போகும் சந்ததிக்கு கையளித்து விட்டு வரும்படியே எங்கள் பிறவி படைக்கப்பட்டு பணிக்கப்பட்டுள்ளது. ஆனால் இயற்கைச் சமநிலையைக் குலைக்கும் தெய்வத் துரோகச் செயலில் மனிதன் ஈடுபட்டு வருகிறான். உதாரணங்கள் பல:

அவற்றில் காடுகளை (மரங்களை) அழித்தல், எரிபொருட்களை அளவுக்குமீறி பயன் படுத்துதல், தொழிற்சாலை மயப்படுத்துதல், Plastic / Polythene தயாரிப்புகள், போர்ச் சூழலில் அதிகரித்து வரும் ஆயுத பாவனைகள் சிலவாகும். இதன் விளைவே பூமியின் வெப்பநிலை அதிகரிப்பு, துருவ பனிப்படலங்கள் உருகி நீர்மட்ட அதிகரிப்பு, பருவகால மாற்றம், உயிர் வாழ்வதற்கு ஒவ்வாத வளி, ஓசோன் படையில் துளை விழுதலும் அதனூடு வரும் நச்சுக் கதிர்களின் பாதிப்பும், இதற்குமேல் பூகம்பம், நில நடுக்கம், சுனாமி போன்ற ஆபத்துகளும் தோன்றுகின்றன. பரிணா மத்தில் ஏற்பட்டுள்ள இந்த மாற்றங்கள் மனிதனை அமைதி, சமாதானம், அன்பு, ஆன்மீகம் என்னும் வாழ்க்கைத் தளத்திற்கு உயர்த்துகிறது என்பதும் குருவின் கருத்தாகும். ஆன்மீகப் பாதை காலத்தின் தேவையாக அமைந்துள்ளதையும் இப்புத்தகத்தில் விளக்கத் தவறவில்லை.

இப் புத்தகம் வெளிவந்த பின்புதான் நான் ஓர் பத்திரிகையில் ஓர் பக்கம் நிறைந்த கடிதம் ஒன்று பிரசுரிக்கப்பட்டிருந்ததைப் பார்த்தேன். அக்கடிதம் ரொறன்ரோ பெரும் பகுதியில் உள்ள கோயில் உரிமையாளரால் எழுதப்பட்டது. அக்கடிதம் யாழ்ப்பாணத்தில் உள்ள பிரபலமான ஆலய நிர்வாகியும் தற்போது பெருமளவு எண்ணிக்கையில் வசதியற்ற குழந்தைகளை வைத்து உணவு, உடை, உறைவிடம், கல்வி, தொழில் வசதிகள் அளித்து வருபவரிடம் தொடுக் கப்பட்ட கேள்விக் கணையாக இருந்தது. அவ் வம்மையார் அன்னை திரேசா போன்று ஆன்மீகத் தளத்தில் வாழ்ந்து காட்டுபவர். கேள்வியின் சாரமோ சைவ சமயக் கடவுள்களில் யார் பெரியவர் என்பதாகும். இக்கேள்வி ஆன்மீகத் தளத்தில் நின்று கேட்கப்படவில்லை என்பது புலனாகின்றது. இதற்கு குருவின் புத்தகத்தில் 8ம் பக்கத்தில் விடையைக் கண்டேன். குரு கூறுகிறார் ஆலயம் என்றால் ஆன்மா லயக்கும் இடம். ஆனால் அது இப்போது ஆன்மா லயப்படும் இடமாக இல்லை. வெறும் சடங்குகள் நடை பெறும் இடமாக ஆகிவிட்டது. ஆகவேதான் மேற் கொண்ட கேள்வியும் எழுந்தது எனலாம். தற்போதைய கடவுள் நம்பிக்கை ஆணவத்தை புறப்படுத்தி மதச்சண்டைக்கு இட்டுச் செல்லும். ஆனால் இங்கு தோன்றிய கேள்வி மதத்தினுள் சண்டையாகும். எனவே ஆன்ம சாதகர்கள் கோயில் வழிபாட்டுடன் நின்று விடாது விழிப்புடன் இவற்றில் இருந்து விடுபட்டு தியானத்தில் ஈடுபட்டு விடுதலை அடைய வேண்டும் என்கிறார். இப்பேர்ப் பட்ட கேள்விக்கு ஆன்மீகவாதிகள் விடை அளிக்க மாட்டார்கள். காரணம் இது வியாபாரச் சண்டைக் குரிய கேள்வியாகும். "ஆண்டவரே! இவர்கள் அறியாமல் செய்கிறார்கள். இவர்களை மன்னித்து விடும்" என்று விவிலிய வேதமும் கூறுகிறது. இவ்வாறு எங்களுக்குள் சமயப் புரளிகள் நடைபெறும்போது இளம் சந்ததியினர் எங்ளை எப்படி பின்பற்றப் போகிறார்கள்.

இப்படியான காலத்தின் தேவை அறிந்து வெளியிடப்பட்ட புத்தகமாகக் குருவின் இரண்டா வது புத்தகம் THE WAY OF LIFE வெளிப்படுவதன் முக்கியத்துவத்தை உணர்ந்தேன். புத்தகம் ஆங்கி லத்தில் எழுதப்பட்டிருப்பதும் அதில் கொடுக்கப் பட்டுள்ள விளக்கங்களும் நிச்சயம் எங்களுக்கும் இளம் சந்ததியினருக்கும் உள்ள இடைவெளியைக் குறைக்கும். கோயிலின் அமைப்பு எதைக்காட்டி நிற்கிறது என்பதன் விளக்கம், வேதங்களின் தெளிவான விளக்கம் இப்புத்தகத்தில் இடம் பெற்றுள்ளன.

இவ்விரு புத்தகங்களையும் படித்து பயன் பெறுமாறு வேண்டிக் கொண்டு விடைபெறுகிறேன்.

வணக்கம்

கந்தையா வரப்பிரகாசம்
(யாழ். இந்துவின் முன்னாள் ஆசிரியர்)

திருமதி மீனா தவரட்ணம் அவர்களின் உரையில் இருந்து...!

சுவாமி பரமாத்மானந்தா அவர்களால் வெளியிடப்பட்ட "அக வாழ்வின் உயர் நிலை" எனும் நூல் அவர்களின் முன்னாள் சிஷ்யையும் ஆசிரியையுமான திருமதி மீனா தவரட்ணம் அவர்களால் ஆய்வு செய்யப்பட்ட போது நிகழ்த்திய உரையின் தொகுப்பு:-

எமது வாழ்வின் முக்கிய திருப்பம் அகமாற்றம். இந்நூல் வாழ்வின் போக்கில் ஒரு மாற்றத்தை, ஆன்மீக உந்தலை ஏற்படுத்தக்கூடிய தத்துவார்த்தமான உண்மைகளை உள்ளடக்கியது. இது எமக்குள் தேடலை உண்டுபண்ணி ஞான வேள்விக்குரிய விஷயங்களை வெளிப்படுத்துகிறது.

இது மிக உயர்ந்த ஆத்ம தளத்தை அடையும் பாதையை அறியச் செய்து உயிர்ப் பொருளோடு முட்டச் செய்யும். இந்த அக மாற்றம் ஆரோக்யமானதொரு வாழ்வுக்கு வழி காட்டும். தனது முன்னாள் சிஷ்யையும் பயனடையட்டும் என்ற நல்லெண்ணத்தால் போலும் தொடர்ந்தும் இந்த அன்புக்கட்டளை விடப்படுகிறது. எனவே முதலில் இந்தச் சந்தர்ப்பத்தை அளித்த எனது குருவுக்கு உள முருகி மனமார நன்றி கூறுவதோடு அன்னார் இட்ட பணியை மேலும் தொடர்கிறேன்.

இந்நூலோ சிறியது. அதில் அடங்கியுள்ள விஷயமோ பெரியது. அத்தனையும் இந்த மாணவரெல்லாரும் கேட்டுச் சுவைத்த குருவின் வாய்மொழிகள்; கேட்கும்போதே அகமாற்றத்தை ஏற்படுத்தும் உபதேசங்கள். "நாம் பெற்ற இன்பம் பெறுக இவ் வையகம்" என்ற பெருநோக்கோடு சொல்லப்பட்டவை. இதனை நூல் வடிவில் தொகுத்தவரும் பாராட்டுக்குரியவர்.

இந்நூலைப் படிக்க ஆறே நாட்கள் மட்டும் அவகாசமிருந்தது. படித்துப் படித்து ஆனந்தம் அடைந்தேன். ஆத்ம அனுபூதிக்குரிய விஷயங்கள் அத்தனையும் தரப்பட்டு இருக்கிறது. Study Circleஇல் சிறு சிறு குழுக்களாகச் சேர்ந்து அனுபவித்துப் படிப்பதற்கு மிகப் பொருத்தமான நூல். இன்றைய விழாவை வெறுமனே "புத்தக வெளியீட்டு விழா" எனக் கொள்ளாது அன்னாரது சிஷ்யர்களுக்கானதொரு "பட்டமளிப்பு விழாவாக" எடுத்துக் கொள்வதே பொருத்தமானது.

குருவின் முன்நிலையில் ஏற்பட்ட பரிணாம வளர்ச்சி தெய்வீகமான ஆத்ம-தளத்தில் வைத்ததுமல்லாமல் சிஷ்யர்களின் ஆத்மீக மலர்வு கண்டு களிக்கும் நாளும் இதுவே. ஆத்ம வளர்ச்சியுடன் பரிணாம வளர்ச்சியிலும் முன் தள்ளப்பட்டுள்ளீர்கள். ஏதோ முற்தவத்தால் புண்ணிய பூமியாகிய கனடாவிற்குள் நுழைந்ததும் பரிணாம உந்தலே. சிஷ்யர்களாகிய நீங்கள் நன்றிக்கடன் செலுத்த வேண்டியவர்கள்.

இந்நூலில் 27 அத்தியாயங்கள். அவற்றுள் நான் சுவைத்த ஒரு சில முத்துக்களை மட்டும் இங்கே சொல்ல முன் வந்துள்ளேன். முதலில் சீர் செய்யப்பட வேண்டியது அகம். அகம் சீர் செய்யப்பட்டால் புறம் தானே சீராகும். எங்கள் குருவுக்கு ஆன்மீக விஷயங்களை மிக எளிதாகப் புரிய வைப்பது ஒரு கைதேர்ந்த கலை. இந் நூலில் பிறப்பின் நோக்கத்தை அறிதலே முதற்படி. நான் யார்? என்ற கேள்விக்கு (நெதி, நெதி) இதுவல்ல, இதுவல்ல என எல்லாம் தவிர்த்து கடைசியில் அறியப்படுவது எதுவோ அது நிலைப்பது. அதுவே ஆத்மா. ஆத்மா அழியாது என்பதே நிலைத்து நிற்கும் பேருண்மை. இது சத்தியம் எனப்படுவது. (சத்தியமும் நானே ஜீவனும் நானே)

இரண்டு 'நான்' இங்கே சுட்டப்பட்டிருக்கிறது. ஒன்று 'நான்' எனும் (EGO - Edging God Out) ஆத்மாவைத்தள்ளி வைக்கும் 'நான்' அகங்காரம் எனப்படுவது. அடுத்தது பரிபூரணமானதும் தெய்வீகமானதும். இது ஆத்மாவைக் குறிக்கும்.

பிரம்மானந்தத்தில் உள்ள ஆனந்

த்தை தனி மனிதனாலும் உணர முடியும் என்ற பெருநொக்கோடு நிலையான பேரின்பத் துக்கு வழி காட்டுபவர் எமது குரு. ஞானத்தின் மொத்த ரூபமே இறைவன். தெட்சணா மூர்த்தியாக குருவடிவில் காட்சியளிப்பவரும் அவரே.

பிரம்மானந்த நிலையில் ஒன்றாக உள்ளது 'சிவம்'. மனித வாழ்வில் இயங்கும் சக்திக்கெல்லாம் சாட்சியாகவுள்ளது சக்தி. இந்த ஆத்மீக பயணத்தைத் தொடர்பவர்கள் தான் அனுபூதிமான்கள். இப்பயணத்தில் நாமாக இயங்குது சிரமம். இங்கேதான் ஏற்றதொரு குரு தேவைப்படுகிறார். அதன் அவசியமும் உணரப்படுகிறது. காலம் கனிந்து வர ஏற்றதொரு குரு கிடைப்பார் என்பது இவர்களுக்கு நிதர்சனமாகி உள்ளது.

உட்சக்தியை எம்மால் உணர முடியாத போது ஆத்மாவைப் பற்றிய ஞானமே இல்லா மல் வாழ்ந்தோம். இந்தச் சந்தர்ப்பத்தில்தான் ஆத்ம அனுபூதியை அனுபவித்தவரான எமது குரு எம்மில் அகமாற்றத்தை ஏற்படுத்துவதற் கென்றே அனுப்பப்பட்டுள்ளார். எம்முள் விழிப்புணர்வை ஏற்படுத்தி சூன்ய நிலைக்குக் கொண்டு சென்று அந்த உட்சக்தியுடன் முட்டச் செய்துள்ளார். சுயத்தில் நம்பிக்கை வைத்தால் எதுவும் கைகூடும்.

உபதேசத்தைக் கேட்டால் மட்டும் போதாது. அகமாற்றம் வரவேணும். ஓடி ஓடிக் களைத்திட்டாலும் கூட அகமாற்றம் நிகழ்ந்தே யாக வேண்டும். இந்நிலையில் சுவாமிக்கு முன்னாலும் பொய் சொல்ல முடியாது. அவரவர் உள்ளுணர்வு அவர்களை உறுத்தும்.

இதற்கு முன்னேற்பாடாக சாதகர் தம்மிடம் நற்பண்புகளை வளர்க்க வேண்டும். கெட்ட குணங்களாகிய காமம், குரோதம், மதம், மாச்சர்யம் போன்றவை அடியோடு அகல வேண்டும். நல்லவற்றை ஏற்கும் பக்குவ நிலை வரவேண்டும்.

இவை அமைய வீடே கோயிலாக வேண்டும். சாப்பாடு சாத்வீகமானதாக வேண் டும். இந்நாட்டில் கோயில்கள் காட்சிச்சாலை களாக கவர்ச்சிக்குரிய இடமாக மாறிவருவது வரவேற்கத்தக்கதல்ல. ஆடம்பர உடைகளும் விலையுயர்ந்த ஆபரணங்களும் வணக்க ஸ்தலங்களில் பொருத்தமற்றவை. கோயில் புற வீதிகளில் களியாட்டங்கள், கேளிக்கைகள் தவிர்க்கப்பட வேண்டியவைகள். இவை மன ஒருமைப்பாட்டைச் சிதைப்பவை. குரு தெட் சணாமூர்த்தியின் திருவருவத்துக்கு விளக்கம் தெரியாத இளம் பிள்ளைகளில் "அவர் மூக்குப் பொடி போடுகிறாரா?" என்ற கேள்வி எழுவதும் அங்கே காணப்படும். இது உருவங்களுக்குச் சரியான விளக்கம் தெரியாத காரணத்தால் அல்லவா?

இவற்றை எல்லாம் பார்க்கும்போது ஆத்மீகவாதிகள் கொடுப்பனவுள்ளவர்கள். வேதாந்த உபதேங்களைக் கேட்பதற்கும் தியானத்தை மேற்கொள்ளவும் கனடாவின் குளிர் சுவாத்தியம் வாய்ப்பானது.

ஆரம்பத்தில் தியானத்தில் காட்சிகள் பல கண்டோம். ஆழமாகப் போகப் போக அங்கே ஆனந்தம் காணலாம். ஆனந்தத்தை அனுபவிப்பதே ஆத்ம சுகம். "சரண கமலா லயத்தில் அரை நிமிட நேர மட்டில் தவமுறை தியானம் செய்ய அறியாதார்" என்று எப்பவோ சொல்லியதும் இதுவே. அன்பும் கருணையும் முட்டும் நிலை இது.

இவையெல்லாம் எமது ஆத்மாவைச் சுத்திகரிக்கும் முயற்சி. இந்த முயற்சியில் பூமி ஒரு வைத்தியசாலையாகக் கருதலாம். இங்கு பசிப்பிணி, நோய்ப்பிணி, பிறவிப்பிணி, கர்மப் பிணி யாவிலும் மலிந்துள்ளது. இவற்றை நீக்கத் தேவைப்படுவதும் அகமாற்றமே. எனவே குரு உபதேசத்தை அலட்சியம் செய்த லாகாது. குரு நிந்தையும் கூடாது. வாழ்வின் உயர்வை நோக்கிய முயற்சி இது.

இந்த ஆன்மீக முயற்சி ஒரு அன்பு முயற்சி. பீறிடும் அன்பும் கருணையும் சேவை யாக மாற வேண்டும். ஏழைகளின் சிரிப்பில் இறைவனைக் கண்ட பெருமை அன்னை தெரேசா "வுக்கு உண்டு. செய்யும் சேவையும் சுயநலம் கருதாத சேவையாக வேண்டும்.

முதியவர்களானாலும் அவர்களிடத்தும் எளிமையும் பணிவும் வேண்டும்.

நன்மை செய்வோருக்கு பிரபஞ்ச சக்தி உதவக்காத்திருக்கும். நல்லதோ கெட்டதோ எது கிடைப்பினும் அதை ஈஸ்வரப் பிரசாதமாக ஏற்க வேண்டும். எந்நிலையிலும் உள்ளத் தழப்பம் கூடாது. இயற்கையையும் குழப்பக் கூடாது. இயற்கை சீற்றம் கொண்டதால் ஏற்பட்டவைதான் சுனாமி, பூகம்பம், வெள்ளப்பெருக்கு, சூறாவளி போன்றவை எல்லாம்.

கனடா ஒரு புண்ணிய பூமி. எமது குரு போன்ற ஞானிகள் இருப்பதால்தான் இங்கு தளப்ப மில்லாத நிலை. ஆத்மீக சாதகர்களின் தியானத்தின் பலனாக இங்கு எதற்கும் தளப்ப மில்லாத நிலை உண்டு. நாடு சுபீட்சமடைய வேண்டும். ஆத்மீக வாதிகள் செயலும் ஆத்மீகமாக வேண்டும். அன்பும் கருணையும் எளிமையும் மிளிர்தல் வேண்டும். சித்தமும் சிவமாக வேண்டும்.

இந்துவாகப் பிறந்தவர்கள் எல்லாரும் ஆசீர்வதிக்கப்பட்டவர்கள். வளரும் குழந்தைகளுக்குக்கூட இந்த உண்மை சொல்லி வைக்கப் பட வேண்டும். அகத்துள் அடங்கிய சக்தியை வெளிக் கொணரும் உத்தமமான தத்துவங்கள் அடங்கிய சமயம் இது.

இந்நூலில் சந்நியாசம் பற்றிய சரியான விளக்கம் தரப்பட்டிருக்கிறது. Become detached while living attached. “சந்நியாசியாக இரு; சந்நியாசம் போகாதே.”

சிதம்பர ரகசியத்தின் விளக்கமும் சொல் லப்பட்டுள்ளது. சித்தாகாசமே சிதம்பரம். சித்தமே ஆகாயம் எனச் சுட்டுகிறது. எளிமையான வாழ்வுக்கு ரமண மகரிஷி, ஞானிகள் எல்லோரும் ஆனந்தத்தில் தளைத்தவர்கள். அதுவே Joy & Bliss.

அக வாழ்வின் உயர்வு பற்றி இந்நூலின் அட்டைப்படம் மிகத் துல்லியமாகச் சித்தரித்துக் காட்டியுள்ளது. அதுபற்றி எல்லோரும் ஒருமித்த விளக்கம் தந்துள்ளார்கள். நூல் யாருக்கும் விளங்கக் கூடிய முறையில் மிக எளிமையாக எழுதப்பட்டுள்ளது.

எமது குரு கனடா நாட்டுக்கு வேண்டும். இந்நாட்டுக்கு ஆத்ம வெளிச்சம் தேவை. குருவின் சேவை கிடைத்தற்கரிய சேவை. “வருந்தி அழைத்தால் வாராதிருக்க வழி யுண்டோ” என்ற தனது ஆதங்கத்தையும் வெளிப்படுத்தி ஆசிரியை தனது உரையை நிறைவு செய்தார்.*

உன்னை நீ அறிந்து உயிர்ப்புடன் வாழ்க!

வாழ்வுப் பாதை பற்பல வாறு
வகுத்துளர் அன்றுள நம்மவர் முன்னோர்
சூழலும் சுயமும் அவரவர் பாணியில்
சுழலுது சுக்குமம் அறிவார் எவரே?

தாழ்விலும் வாழ்விலும் தனித்துவ மாகத்
தன்முனைப் போடோர் சக்தி தானே
ஊனுடம் புள்ளே உறுத்துது எம்மை
உணர்வோர் உணர்வார் உள்முக மாக.

எண்ணமும் செயலும் வடிவம் பெற்று
எத்தனை பிறவி எடுத்ததெம் ஆன்மா!
திண்ணமும் இல்லைத் திருப்தியும் இல்லை
தினம்தினம் தேடுவர் திருப்பெரும் பொருளை

பண்ணிடும் பணியே பாதையை வகுக்கும்
பாகுபா(டு) எதுவுமே இல்லையே அதனால்
வண்ணமாய் வாழ வாழ்வினில் முயல்க!
உன்னை நீ அறிந்து உயிர்ப்புடன் வாழ்க!

பாதையில் பற்பல மாயப் பிசாசுகள்
போதையில் நின்றுமே புரளிகள் புரியும்
ஞானத் தீயினில் பொசுங்கிடச் செய்தால்
ஊனம் இன்றி உள்ளொளி பெருகும்

வானும் மண்ணும் எம்வச மாகும்
ஆன்மீ கத்திலே அருளொளி சுடரும்
பேரின்பப் பேறே கதவினைத் தட்டும்
போகும் பாதை வழிதிறந் திடுமே!

கவிஞர் நா.க. சண்முகநாதபிள்ளை

அக வாழ்வு

ஊனுடம் புள்ளே ஒன்றிநின்(று) உருவிலா
உணர்வொடு நிற்கும் ஓங்கிடும் ஆன்மா!
மானிடர் மனமதில் மறைபொரு ளாக
மாறிநின்(று) உடலினைப் பிரிந்து தளித்து
தான்ஒரு தலையாய் தன்வினை தீர்த்திட
தாவிடும் பற்பல பிறவிகள் தோறும்
ஏனிது என்று கேட்கவும் முடியுமா?
இதுவே இங்கு இயற்கையின் நியதி
ஒருமன மாய்அதை உணர்கின்ற பேறு
உண்டெனில் அதுவே மானிடர் நிமிர்வு
பெருமையாய் அதனுடன் அகத்திலே வாழ்தல்
அதுவே பீடுறும் பெருமித வாழ்வு

- நயினைக் கவிஞர்

சுவாமி பரமாத்மானந்தா அவர்களால் வெளியிடப்பெற்ற நூல்களின் விபரம்

வாழ்வை உயர்த்தும் உன்னத எண்ணங்கள்
பிரசுரம் - 2000

ஓளிமயம்
பிரசுரம் - 2003

ஒளிரும் உண்மைகள் பாகம் - 1
பிரசுரம் - 2006

ஒளிரும் உண்மைகள் பாகம் - 2
பிரசுரம் - 2007

ஒளிரும் உண்மைகள் பாகம் - 3
தத்வ போதம் பிரசுரம் - 2007

அக வாழ்வின் உயர் நிலை (தமிழ்)
The Way of Life (ஆங்கிலம்)
பிரசுரம் 2008

மாதாந்த சஞ்சிகை ஒளிமயம் (Brilliance)
இளைஞர்க்கான மாதாந்த வெளியீடு
(ஆங்கிலத்திலும் தமிழிலும்)

BOOKS WRITTEN BY SWAMI PARAMATMANANDA

1. Life Enhancing Thoughts (2000)
2. Brilliance (2003)
3. Illumine Truths - Part 1
    - Ishavashya Upanishad (2006)
4. Illumine Truths - Part II
    - A Dialogue with Death (2007)
5. Illumine Truths - Part III
    Thatvabodham (2007)
6. Agavalvin Uayar Nilai (2008)
7. The way of life (2008)
8. Monthly Magazine (Brilliance)
    (Tamil & English)

கனடா - யோக வேதாந்த நிறுவனத்தினரால் கடந்த 02.03.2008 ஞாயிறன்று சுவாமி பரமாத்மானந்தாவின் "அக வாழ்வின் உயர் நிலை", மற்றும் "THE WAY OF LIFE" நூல்கள் வெளியீட்டு விழாவில் இடம் பெற்ற ஒரு சில புகைப்படங்கள் அட்டையின் முகப்பிலும், முன் அட்டையின் உட்புறம், பின் அட்டையின் உட்புறங்களில் இடம் பெற்றுள்ளன. அப்படங்களில் இடம் பெற்றுள்ளவர்களின் விபரம்:-

விழாத் தலைவர்:
10 N.K சண்முகநாதபிள்ளை

பேச்சாளர்கள்:
2 மாவை வரதராஜன் ஐயர்
8 டாக்டர் C.S. மகேந்திரா
7 மீனா தவரட்ணம்
6 வரா. கந்தையா
3 பூமணி

முதற் பிரிதிகள் வாங்கியோரில் சிலர்
15 கீதன் சண்முகரட்ணம்
18 சத்யன் ராஜேந்திரா
14 விஜயா சிவலிங்கம்
17 சிதம்பரநாதன்
13 குணா சச்சிதானந்தம்
16 சிறீகரன்
19 திரவி முருகேசு

செயலாளர் ஆனந்தி அவர்கள் பொன்னாடை அணிவித்து கௌரவம்
5 D. துரைராஜா குடும்பம்

4 யோகேசும் அம்மம்மாவும்

இன்னிசை
9 ஆனந்தராஜா சகோதரிகள்

1 பங்குபற்றியோரில் ஒரு சிலர்

12 சுவாமி பரமாத்மானந்தா அவர்களின் உரை

11 மேடையில் பிரமுகர்கள்

கனடா - யோக வேதாந்த நிறுவனத்தினரால் கடந்த 02.03.2008 ஞாயிறு வெளியிடப்பெற்ற
சுவாமி பரமாத்மானந்தாவின் “அக வாழ்வின் உயர் நிலை”, மற்றும் “THE WAY OF LIFE”
நூல்கள் வெளியீட்டு விழாவில் இடம் பெற்ற சில காட்சிகள்


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SELF REALIZATION PROGRAMME
WORKSHOP ON DIVINE LIVING

ஆன்ம அனுபூதி அடைதல்
(வேத ஞான அறிவும் பயிற்சிகளுமுடைய வாழ்வியல் பயிலரங்கம்)

SUNDAY DISCOURSE:

LOCATION:
CEDAR BROOK COMMUNITY CENTRE
91 EASTPARK BLVD, SCARBOROUGH, ON
TIME: 10.30 A.M - 1.30 P.M
SELF REALISATION WORKSHOP AND MEDITATION

WEDNESDAY DISCOURSE:

LOCATION: PEEL SENIOR CENTER
3085 HURONTARIO ST. UNIT #212
INTERSECTION: HIGHWAY 10 & HURONTARIO
MISSISSAUGA
TIME: 10.00 A.M 12.00 P.M
BHAGAVAD-GITA STUDY AND MEDITATION

சுவாமி பரமாத்மானந்தா அவர்களால் வெளியிடப்பெற்ற நூல்களின் விபரம்

வாழ்வை உயர்த்தும் உன்னத எண்ணங்கள்
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ஒளிமயம், பிரசுரம் - 2003
ஒளிரும் உண்மைகள் பாகம் - 1
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தத்வ போதம் பிரசுரம் - 2007
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ஸ்வாமி
பரமாத்மானந்தா
தலைவர்
கனடா
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வேதாந்த
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